This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

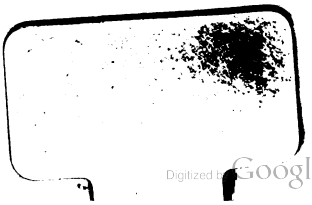
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

The Catechist

DE BURGH

Digitized by Google

600107907U



Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google

Lately Published,

BY THE SAME AUTHOR.

Twenty-one Discourses on the Life of Christ, or the Principal Events in the Personal History of the Redeemer. Price 4*s.* 6*d.*

New Marginal Readings and References to The Four Gospels, with occasional CRITICAL NOTES, and a HARMONY. Price 2*s.* 6*d.*

The New Covenant. A Sermon Preached before the University of Dublin for the Degree of B. D. With an Appendix on the reading "*Testament*" for "*Covenant*" in Hebrews, ix. 15–17, &c. Price 6*d.*

Prayers for Family Worship for One Week, selected from the Liturgy of the Church. Price 4*d.*, cloth.

A Compendium of Hebrew Grammar, designed to Fa- cilitate the Study of the Language, and simplify the System of the Vowel-Points; to which are added the First Eight Psalms in Hebrew, with a Grammatical Analysis, Pronunciation, and a Latin and English Version. Dedicated to the Rev. the Provost and Senior Fellows of Trinity College, Dublin. Price 7*s.*, cloth. The Psalms separately, 2*s.*, sewed.

Digitized by Google

The Catechist.

Digitized by Google

"It is a great error to think that the Catechism was made for children only; for all Christians are equally concerned in those saving truths which are there taught; and the doctrine delivered in the Catechism is as proper for the study, and as necessary for the salvation, of a great Doctor, as of a weak Christian, or a young child."—BISHOP KEN'S *Directions for Prayer:* Prose Works p. 339.

Digitized by Google

The Catechist:

AN EXPOSITION OF

THE CHURCH CATECHISM,

In Question and Answer.

CHIEFLY INTENDED FOR YOUNG PERSONS PREPARING FOR CONFIRMATION.

BY

WILLIAM DE BURGH, B.D.,

PERPETUAL CURATE OF ST. JOHN'S, SANDYMOUNT, DIOCESE OF DUBLIN.

LONDON:

F. AND J. RIVINGTON, ST. PAUL'S CHURCHYARD.

DUBLIN: JAMES M^cGLASHAN, SACKVILLE-STREET;

AND PONSONBY GRAFTON-STREET.

1853.

Price 1*s.* 6*d.*; *or per dozen*, 15*s.*

38. d. 194.

Digitized by Google

DUBLIN:
Printed at the University Press,
BY M. H. GILL.

Digitized by Google

PREFACE.

THESE Questions on the Catechism, which the Author has had by him for a long time, are now printed, chiefly for distribution among his Parishioners, and to leave with the Youth of his charge especially, as a memento of the instruction they have received in the course of his weekly catechizing.

In the use of them, each Section is intended to serve as a lesson for one occasion—the Scripture references being referred to and read by the class, and such additional remarks on them made by the Catechist as he may think fit to show their application. These are given in figures rather than printed in full, not only to avoid increasing the size and price of the book, but because the reference to them in the Bible was found to be a valuable exercise for the catechized, which may now be done by them at home, and the lesson thus prepared.

Some of the questions may be considered too advanced for the generality of young persons even in

Digitized by Google

classes preparing for Confirmation. But it is to be remembered, that there are usually adults present at the catechetical instruction when given in the Church; as indeed the intention is, that it should take place in the middle of the Service, 'after the Second Lesson of Evening Prayer upon Sundays and Holy-days,' instead of the second Sermon now so generally substituted. (*First Rubric after the Catechism.*) Some readers of this class, as well as teachers, will also understand the references made in a few instances to the Original, and remarks of a more critical nature interspersed in the Notes.

To the Divine blessing this little work is now commended, in the hope that it may be found useful to some Ministers in the discharge of the most important of all the pastoral duties—the instruction of the young; as also, that it may serve to show the members of our Church generally the Scriptural character of her teaching, and so attach them more intelligently, as well as more firmly, to her Communion.

ST. JOHN'S SANDYMOUNT,
Easter, 1853.

Digitized by Google

CONTENTS.

Part First.

The Baptismal Profession.

SECT.		PAGE.
I.	The Christian Name,	1
II.	Baptism,	5

Part Second.

The Baptismal Privileges.

I.	"A Member of Christ,"	8
II.	"A Child of God,"	10
III.	"An Inheritor of the Kingdom of Heaven,"	13

Part Third.

The Baptismal Vows.

I. THE FIRST VOW—RENUNCIATION.

I.	(1.) Of "The Devil and all his works,"	16
II.	(2.) Of "The Pomps and Vanity of this wicked World,"	19
III.	(3.) Of "All the sinful lusts of the Flesh,"	23

Digitized by Google

II. THE SECOND VOW—BELIEVING.

SECT.			PAGE.
IV.	Introductory—	On Faith, ...	26

THE CREED.

V.	Art. I.	"I believe in God the Father Almighty," &c.	30
VI.	Art. II.	§ 1. "And in Jesus Christ His only Son our Lord,"	33
VII.	,,	§ 2. "Who was conceived by the Holy Ghost, born of the Virgin Mary," . . .	37
VIII.	,,	§ 3. "Suffered under Pontius Pilate, was crucified, dead, and buried," . . .	40
IX.	,,	§ 4. "He descended into Hell," . . .	43
X.	,,	§ 5. "The third day He rose again from the dead,"	45
XI.	,,	§ 6. "He ascended into Heaven; and sitteth on the right hand of God the Father Almighty,"	48
XII.	,,	§ 7. "From thence He shall come to judge the quick and the dead," . . .	51
XIII.	,,	*Summary of* Art. II.—On Redemption,	54
XIV.	Art. III.	§ 1. "I believe in the Holy Ghost," . .	56
XV.	,,	§ 2. "The Holy Catholic Church," . . .	59
XVI.	,,	§ 3. "The Communion of Saints," . . .	63
XVII.	,,	§ 4. "The Forgiveness of Sins," . . .	66
XVIII.	,,	§§ 5 and 6. "The Resurrection of the Body, and the Life everlasting,"	69

III. THE THIAD VOW—OBEDIENCE.

XIX.	The Ten Commandments—Introductory, . . .	73
XX.	The First Commandment, ...	77
XXI.	The Second Commandment, ...	81
XXII.	The Third Commandment, ...	85

Digitized by Google

SECT. PAGE.
XXIII. The Fourth Commandment, ... 88
XXIV. The Fifth Commandment, ... 93
XXV. The Sixth Commandment, ... 98
XXVI. The Seventh Commandment, ... 102
XXVII. The Eighth Commandment, ... 105
XXVIII. The Ninth Commandment, ... 108
XXIX. The Tenth Commandment, ... 111

THE BAPTISMAL VOWS—*concluded.*

XXX. Their Obligation, ... 114

Part Fourth.

On Prayer.

I. INTRODUCTORY, ... 118

THE LORD'S PRAYER.

I. THE INVOCATION.

II. "Our Father which art in Heaven," 124

II. THE PETITIONS.

III. § 1. "Hallowed be thy Name," 126
IV. §§ 2 and 3. "Thy kingdom come: Thy will be done in Earth as it is in Heaven," 129
V. § 4. "Give us this day our daily bread," 135
VI. § 5. "And forgive us our trespasses, as we forgive them that trespass against us," 138
VII. § 6. "And lead us not into temptation; but deliver us from evil," 141

Digitized by Google

III. THE DOXOLOGY.

SECT. PAGE.
VIII. "For Thine is the kingdom, the power, and the glory, for ever. Amen," 144

Part Fifth.

On the Sacraments.

I. Introductory, ... 148
II. On Baptism, ... 151
III. On the Lord's Supper, ... 156

Digitized by Google

THE CHURCH CATECHISM,

&c. &c.

Part First.

The Baptismal Profession.

SECTION I.

THE CHRISTIAN NAME.

CATECHIST. *What is your Name?*

ANSWER. *M. or N.*

Q. Why do you answer by this name only?

A. Because it alone was given me when I was professed a Christian, and, therefore, called, The *Christian* Name?

Q. What is the difference between the Christian and the Sir-name?

A. The Christian Name denotes my relation to God as our heavenly Father, given on my admission to his family; the Sir-name belongs to me by birth, and denotes my relation to my earthly parents and the family of man.

NOTE.—Sir-names (i. e. *Sire-names*, the name *of* the father, or *Sur-name*, as it is also written, i. e. the name *over* and *above* the Christian) were not known in England before the Norman Conquest. The Christian name was a man's only name, to which, sometimes, the name *of* his native place, &c., was added for distinction's sake, as William of

Digitized by Google

Wykeham, &c. &c.—(Hume's History, vol. ii. App. ii.) They were not used either among the Jews, who had but one name, to which, for distinction sake, they sometimes added, "*Son of* —" (*Ben*—, or *Bar*—), with the name of the father, or head of the tribe, as "Simon Bar-Jona;" Moses, Ben-Levi.

Q. Which name, then, is most highly to be considered?

A. The Christian.

Q. How does the Church mark this?

A. In always in her offices calling by the Christian name only; as in the marriage office, the designation of Bishops, &c. The Sir-name is also changed often, the Christian never.

Q. When was the name given under the Old Testament?

A. At the circumcision of children, which answered to baptism with us.

Q. Mention instances of this?

A. St. John Baptist and the infant JESUS (St. Luke, i. 63, and ii. 21). Both which names were given by divine appointment, "John" signifying 'The grace of God,' and 'Jesus,' 'Saviour.'

Q. Have we any other proof of the religious import of the name so given?

A. Yes. In the instances of almost all the names previously met with in Scripture, which either referred to some promise of God, or were expressive of praise or prayer on the person's account: as Abraham, 'the father of a multitude;' Isaac, 'laughter' or 'joy;' Israel, 'prevailing with God;' and the names of the twelve tribes generally: Joshua, the same as Jesus; Samuel, 'asked of God;' David, 'the beloved;' Solomon, 'peace;' Hezekiah, 'the strength of the Lord;' Zachariah, 'the Lord hath

Digitized by Google

remembered;' &c. And of women, 'Eve, the mother of all *living;*' Sarah, 'a princess;' Hannah, 'grace;' Elizabeth, 'vowed to God;' &c.

Q. Who gave you this name?

A. My Godfathers and Godmothers in my baptism.

Q. By what other names does the Church designate them?

A. "*Sponsors*," i. e. those who *promise* in one's name; "*sureties*," in the exhortation at the end of the Office of Infant Baptism; and "*witnesses*," Office for those of Riper Years, in the address to the baptized.

Q. What is the design of the Church in appointing Godfathers and Godmothers?

A. In the case of adults they are "witnesses" to the profession made by the baptized, whose duty is "to put them in mind of the solemn vow" they made before them, if need be: (See addresses to both them and the baptized). And in the case of children, to the Church's claim, moreover, to bring up the baptized as her children in "the nurture of the Lord;" which they are bound to see done by the parents, and, if need be, to assist in doing.

Q. Does this duty interfere with the authority and rights of the parents of the child?

A. No: inasmuch as the claim of the Church, which they witness, is the claim of God as our Heavenly Father, and the assertion of HIS right and authority, to which every other is subordinate.

Q. Mention other benefits from this appointment?

A. In times of persecution, as in the early ages of the Church, when the parents of children who had

Digitized by Google

been baptized into her fold were likely to be removed by martyrdom; and in heathen countries, where the desertion of children is common (whom Christian benevolence would often save from death), the Church thus gave a new parentage to secure their Christian education; and so now, in the case of the removal of parents by death, they are the religious guardians of the orphans.

NOTE.—This practice is traced as far back as the second century. —(Riddle's Christian Antiquities, p. 484.)

Q. What are the qualifications for sponsors required by the Church?

A. One of the Canons (the 27th) enjoins that they should be communicants; while the address to them reminds them of their own obligation to act according to the profession which they witness on the part of others.

Q. Does the obligation of sponsors extend to the temporal support of their godchildren in any case?

A. No, to the spiritual charge only; for if they became destitute the burden devolved upon the Church in general;* though now parents often select the wealthy and influential, instead of the eminently pious, with a view to temporal advantages merely.

Q. Does the Church hold Godfathers and Godmothers to be *essential* to the sacrament of Baptism?

A. No: inasmuch as they are not prescribed in Scripture, but an appointment of the Church, by the authority which belongs to it to prescribe rules for order and edification, provided nothing be en-

* Bingham's Eccl. Antiq., in Bishop of Tasmania's Lectures, Lect. I.

Digitized by Google

joined contrary to Scripture, as defined by the 20th Article.

Q. How is it shown from the office of Baptism that they are not regarded as part of the sacrament?

A. It is shown from the Office of Private Baptism, in which, as being administered to infants not likely to live, they are dispensed with, and the sacrament is perfect notwithstanding, and consequently never repeated; the child (should it live) being only publicly received into the Church, not re-baptized.

Q. When does the office of the sponsors cease?

A. At confirmation; on which occasion, accordingly, the Church orders that, if possible, "every one shall have a Godfather or a Godmother as a witness of their confirmation" (3rd Rubric at end of Catechism), who then, as it were, resign their charge.

SECTION II.

BAPTISM.

Q. What is the meaning of the word "*Baptism?*"

A. An *immersion* in, or *washing* with, water.

Q. By whom and when was it instituted?

A. By our Lord Jesus Christ immediately previous to his ascension—(St. Matt. xxviii. 18, 19; with St. Mark, xvi. 15).

Q. What, then, are the things necessary to Baptism according to its institution?

A. Two only:—*Water*, wherein the person is baptized; and the use of the form of words prescribed by Christ,—"*In the name of the Father, of the Son, and of the Holy Ghost*"—(Matt. xxviii. 19; where the literal reading is, "*into* the name").

Digitized by Google

Q. What is meant by being "baptized in" or "into the name of the Father, Son, and Holy Ghost?"

A. That we believe in and confess God, as revealed by those titles, to be the object of the Christian's faith (in contradistinction to the name of "Jehovah," revealed to and "put upon" Israel of old, as in Numb. vi. 23–27); and consequently, are pledged to the worship and service of Him so revealed as "our God."

Q. Mention other instances showing that to be baptized *in the name* of a person has this meaning in Scripture?

A. Israel is said to have been "baptized unto Moses in the sea" (1 Cor. x. 2) as their lawgiver: and St. Paul asks those who said, "I am of Paul," "Were ye baptized in the name of Paul?" (Ib. i. 13–15), i. e. made his disciples instead of Christ's.

Q. What does our being baptized in the name of these Three Persons teach us respecting their nature?

A. That they are each essentially Divine, "three persons in one God;" inasmuch as to vow service to any but God would be idolatry.

Q. What further proof of this truth is afforded by these words?

A. Its being said into "*the name*," not into *the names*, showing that the three persons are one.

Q. Is there anything more implied in being baptized into this name than this solemn profession of faith and dedication to service?

A. Yes: that (as the next following words of the Catechism state) we are graciously admitted to become related to God as revealed by this name: by

Digitized by Google

communion or participation of "the Holy Ghost," united to "the Son," and made children of "the Father;" and thus made partakers of the privileges and blessings revealed through this name.

Q. What are these blessings?

A. First, the remission of sins, or perfected redemption through "the Son;" and second, sanctification and regeneration by "the Holy Ghost."

Q. How does Baptism itself set forth these blessings?

A. By its sign, *water*, which in one view of it is the emblem of the remission or *washing away* of sin (Acts, xxii. 16); and in another of the *outpouring* or communication of the Holy Spirit (as in Joel, ii. 23, with 28, 29; Isa. xliv. 3; Ezek. xxxvi. 25–27; and by our Lord, in St. John, iv., and vii. 37 with 39).

Q. Why should we not say that Baptism was instituted by John the Baptist?

A. Because his Baptism was not *Christian* Baptism, but limited to the Jewish nation; and for a special purpose—to lead them to repentance preparatory to the coming of the Messiah. Neither was it accompanied by any spiritual grace, being baptism with water only.

Q. Where do we learn this?

A. He himself declared it, as in St. Matt. iii. 11; and St. John, i. 30–33. And in Acts, xix. 1–6, we read that St. Paul found persons who had been baptized with John's Baptism who "had not so much as heard that the Holy Ghost had been given."

NOTE.—So the words may be rendered according to their evident meaning, not that they had never heard of the Holy Spirit.

[See more on Baptism under the Sacraments.]

Digitized by Google

Part Second.

The Baptismal Privileges.

SECTION I.

"A MEMBER OF CHRIST."

Q. What were you made in Baptism?

A. "A member of Christ, a child of God, and an inheritor of the kingdom of heaven."

Q. What is the meaning of the word "member?"

A. A part of the body.

Q. Where in Scripture is the Church compared to a body and members?

A. In 1 Cor. xii. 12, "For as the body is one and hath many members, and all the members of that one body being many, are one body, so also is Christ;" and 27: "Ye are the body of Christ and members in particular."

Q. In this body what place does Christ hold?

A. "The Head," Col. i. 18; ii. 19.

Q. Mention other similies illustrative of this union?

A. It is also represented by "a vine and branches" (John, xv. 1–5); and by "a building" (1 Pet. ii. 4–6; and Ephes. ii. 20–22).

Q. Is this union real and literal, as in the instance of members of the body, or only conventional, as of members of a society called a body?

Digitized by Google

A. It is real as of the members of the natural body, by participation of the spirit of Christ, as we learn from Rom. viii. 9; 1 Cor. iii. 16; Ephes. iv. 4.

Q. Where is it stated that this is effected in Baptism?

A. In 1 Cor. xii. (before referred to) ver. 13: "For by one spirit are we all *baptized into one body* . . . . and have been all made to *drink into one Spirit.*"

Q. What are the blessings implied in being "members of Christ?"

A. They are two—present and future:—

1. Present,—the participation of the life of Christ —Rom. viii. 9, 10; in which we are "risen with him"—Ephes. ii. 1–6; Col. ii. 12, 13; which is everlasting—John, iv. 14; and makes us "partakers of the divine nature"—2 Pet. i. 4.

2. Future,—resurrection in bodies corresponding to this spiritual life—Rom. viii. 11; 1 Cor. xv. 44, 45; and in the likeness of Christ's glory—Col. iii. 4; Phil. iii. 20, 21.

Q. What is the practical lesson taught by our being "members of Christ?"

A. As the members of the body act and move only at the will of the Head, so we should, as members of Christ, walk always according to His will and at the dictate of His Spirit, and yield ourselves wholly to His service—Rom. vi. 13; John, xv. 5–8; 1 Cor. vi. 19, 20.

Q. What duty does this privilege involve with respect to the Church?

A. The maintaining of its unity by all means in our power, and the avoidance of "schism"—1 Cor. xii. (in continuation) ver. 14 to end.

Digitized by Google

Q. What additional lesson is taught us with respect to our fellow-members in the body of Christ, or our fellow-Christians individually?

A. Mutual forbearance, sympathy, and brotherly love—Ephes. iv. 1–4.

SECTION II.

"A CHILD OF GOD."

Q. What were you, secondly, made in Baptism?

A. "A child of God."

Q. Was not man originally the child of God as His creature?

A. Yes; Adam is called a "son of God" in St. Luke, iii. 38.

Q. And are not all, then, children of God now by creation?

A. No, none; for this great privilege and relation to God was forfeited by man's sin; so that we are now by nature "children of wrath," as being "born in sin" and in the likeness of fallen Adam—Ephes. ii. 2, 3; Ps. li. 5; Gen. v. 3, with 1.

Q. How then is this privilege now obtained by us?

A. By redemption, and through our Lord Jesus Christ alone—St. John, i. 12; Gal. iii. 26.

Q. What is this gracious act on the part of God called?

A. "Adoption."—Gal. iv. 4, 5.

Q. What does this term teach us?

A. That this great privilege is not owing to any natural right or merit in us, but solely to God's grace and mercy—Ephes. i. 5; 1 John, iii. 1.

Digitized by Google

Q. Is the meaning of the Catechism, then, that we are "made children of God" by the restoration of this privilege as it belonged to man by creation?

A. Not only so, but we are made children additionally and in a yet higher sense by "regeneration" or being "born of God;" as we are taught in St. John, i. 13 (in connexion with ver. 12 above quoted).

Q. Why does redemption thus confer a blessing so much higher than was enjoyed by creation?

A. Because our Redeemer, whose members we are, is so much higher than was Adam even as first created, as explained in 1 Cor. xv. 45–49.

Q. Is this implied also in the term "adoption?"

A. Yes; in the scriptural sense of the term, as added in Gal. iv., already referred to, ver. 6; whence also we are said to receive "*The Spirit* of adoption."

Q. How do you show that the Church also here means "made children of God" by regeneration, and not by adoption only in the ordinary sense?

A. Because it is said to be *in Baptism*, which is held to be the means and sign of regeneration, as more fully taught in the Office of Baptism.

Q. On what warrant of Scripture does the Church so connect regeneration with Baptism?

A. On the authority of our Lord, who has said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God"—St. John, iii. 5; as in the opening exhortation to both the Offices of Baptism for Infants and Adults, viz:—

"Dearly beloved, forasmuch as all men are conceived and born in sin (and 'that which is born of the flesh is flesh,' and they that are in the flesh cannot please God, but live in sin and commit many actual transgressions), and that our Saviour Christ saith, '*None can enter*

Digitized by Google

into the kingdom of God except he be regenerate and born anew, of water and of the Holy Ghost,' I beseech you to call upon God the Father, through our Lord Jesus Christ, that of His bounteous mercy (and goodness) He will grant to this child (or these persons), that which by nature they cannot have,—that they may be *baptized with water and the Holy Ghost*, and received into Christ's holy Church, and be made lively members of the same."

[See more on this point under the Sacraments.]

Q. Was not, then, this privilege conferred before the Institution of Christian Baptism?

A. No; inasmuch as the Holy Spirit was not given as "the Spirit of adoption" until the Ascension of Christ; from which time also Christian Baptism, or "the Baptism of the Holy Ghost" takes its beginning.—St. John, vii. 39, with Gal. iv. 4–6.

Q. To what does St. Paul (in the same place) liken the state of the Church during the previous Dispensation in reference to this privilege?

A. To that of children in a state of pupilage, who are in bondage and under law, as "servants" rather than "sons"—ver. 1–3.

Q. What is inferred from this as to the difference between Circumcision and Baptism?

A. That Circumcision was only a sign,—a witness to the corruption of man's nature, and to his need of regeneration; but Baptism is an actual means of grace, having the promise of the gift of which it is the sign.

Q. What is the practical lesson from this second grace or privilege of our Baptismal profession?

A. That if we be children of God we should be "followers of God," and bear his image and likeness—Ephes. v. 1 (Gr. *imitators*).

Q. In what does this likeness consist?

Digitized by Google

A. In *righteousness* and *holiness* in general, or conformity to the Divine will—1 Pet. i. 14–17: and—In *love:* of our Christian brethren especially—1 John, iii. 9, 10, and iv. 7; and generally of all mankind, even our enemies, in imitation of God's love towards us—St. Matt. v. 44, 45.

SECTION III.

"AN INHERITOR OF THE KINGDOM OF HEAVEN."

Q. What were you, thirdly, made in Baptism?

A. "An inheritor of the kingdom of heaven."

Q. What is an Inheritor?

A. An Inheritor (or Heir) is one who obtains a possession in consequence of birth.

Q. Whence do we derive this so great privilege?

A. It is the result of the two foregoing baptismal privileges: i. e. we are "heirs of God" as being "made children of God," and "joint-heirs with Christ" as being "members of Christ."

Q. In what Scripture is this so stated?

A. St. Paul draws the inference as regards all three privileges in Romans, viii. 16, 17.

Q. When do the redeemed receive this inheritance?

A. At their resurrection from the dead and the second coming of Christ.

Q. What Scriptures teach this?

A. St. Paul so teaches in the continuation of the passage last quoted—Rom. viii. 18–23; and St. Peter, 1st Ep. i. 3–7 and 13, &c.

Digitized by Google

Q. Where has our Lord said the same?

A. In St. Matt. xxv. 34, and xiii. 40–43, &c.

Q. Why is not this inheritance entered on at death?

A. For two reasons,—first, Because the Christian's redemption, individually, is not completed until "the redemption of the body," or the resurrection; and, secondly, because the body of Christ is not till then perfected, of which he is "a member"—Rom. viii. 23–25; Heb. xi. 39, 40.

Q. Where does the Church teach this?

A. In the Burial Service, in the words—"beseeching Thee that it may please Thee, of Thy gracious goodness, shortly *to accomplish the number* of Thine elect, and to hasten *Thy kingdom*: that we, *with all those that are departed this life in the true faith of Thy holy Name*, may have our *perfect* consummation and bliss both in body and soul in Thy eternal and everlasting glory."

Q. What will the glory of this kingdom consist in?

A. In likeness to the personal glory of Christ at His appearing (1 John, iii. 2), and participation in His dominion and throne as "Son of Man"—(Rev. iii. 21, and ii. 25–27; 2 Tim. ii. 11, 12, &c.)

Q. Will all the baptized inherit?

A. It is the calling of all; but they only will inherit who "overcome" and are "faithful unto death," as these Scriptures just referred to state. So also St. Paul, 2 Tim. iv. 7, 8; and Rev. ii. 10 (last clause), iii. 11, &c.

Q. What does the contemplation of this, with the preceding connected privileges, reveal to us respecting God?

Digitized by Google

A. The greatness of his love, and "the exceeding riches of his grace and kindness *towards us* through Christ Jesus,"—in not only redeeming us from the desert and consequences of sin, but conferring on us blessings greater than those possessed by man unfallen.

Q. How far, in respect of this privilege, is the state of man redeemed higher than that of man as created?

A. Inasmuch as the inheritance of 'the kingdom *of heaven*,' as 'joint-heirs with Christ' and partakers of His glory, is a higher glory than the dominion wherewith Adam was invested (Gen. i. 26), or than could have been inherited through him.

Q. What lesson does this third baptismal privilege in particular teach us as to this life?

A. Moderation in our desires for the things of this world, and contentment even in poverty and suffering, as having the title to so glorious an inheritance hereafter; as our Lord teaches in St. Matt. v. verse 3, and 10–12; and St. Paul, Rom. viii. (before quoted), ver. 18; Heb. x. 34; and Phil. iv. 5, 6.

Digitized by Google

Part Third.

The Baptismal Vows.

SECTION I.

THE FIRST VOW—RENUNCIATION.

Q. "*What did your Godfathers and Godmothers then for you*" (*in your Baptism*) *?*

A. "*They did promise and vow three things in my name:—*

"*First, That I should renounce the Devil and all his works: the pomps and vanity of this wicked world: and all the sinful lusts of the flesh.*"

Q. Who is the Devil?

A. An evil spirit, the chief of many other "evil spirits" or "demons," as he is termed Matt. xii. 24.*

Q. What is the meaning of the word "Devil."

A. "An accuser," or "slanderer," i. e. "*false* accuser;"† explained Rev. xii. 9, 10; and exemplified in his accusation of Job, ch. i. 8–11, and ii. 3-6.

* NOTE.—Here and elsewhere for "devils" read "demons;" the word "devil," for an evil spirit, being only found in the singular in the Original, and as the name of the Chief or "Prince of the demons."

† NOTE.—As rendered 1 Tim. iii. 11; 2 Tim. iii. 3; and Tit. ii. 3,—the only places where found in the plural.

Digitized by Google

Q. What is the meaning of the other name, "Satan," given him in these passages?

A. "The Adversary," as he is described, 1 Pet. v. 8. (Compare Zech. iii. 1, *margin.*)

Q. When is he first mentioned in Scripture?

A. As tempting our first Parents in Eden, under the form of a serpent, whence called "the old serpent" in Rev. xii. just quoted.

NOTE.—A tradition of the Jews mentioned by Josephus (B. i. c. 1) says that the serpent was originally erect, and one of the most beautiful of the creatures of God,—which seems to be confirmed by the words of the curse on it.

Q. Of what was that form the emblem?

A. Of subtlety and deceit—Gen. iii. 1; 2 Cor. xi. 3; and Rev. xii. 9, before.

Q. Where do the Scriptures place the abode of Satan?

A. His final destination is the Hell of torments, the fire of which is said to be "prepared for the Devil and his angels" (Matt. xxv. 41): called also "the bottomless pit" or "the Abyss" (Rev. xx. 1–3): but now he is described as continually "going about" this world, seeking occasion to tempt the servants of God:—Job, i. 6, 7; and 1 Pet. v. 8, before.

Q. What is implied in the term 'renounce'?

A. That by nature we are under the power of the Devil, but are pledged by our Baptismal profession and calling to resist and forsake him and his works.

Q. What are 'the works of the Devil'?

A. All sin and evil—1 John, iii. 8.

Digitized by Google

Q. What are they in particular as distinct from 'the pomps and vanity of the world, and sinful lusts of the flesh'?

A. 1. Lying, of which he is called "the Father," and by which he effected man's fall—St. John, viii. 44; Gen. iii. 4: and especially false witness and accusation—1 Kings, xxi. 10: and all kinds of deceit.

2. Hypocrisy, or false profession of religion—Acts, v. 3, 4; 2 Cor. xi. 13–15.

3. Perversion and opposition of Scripture truth; exemplified in our Lord's temptation, and Acts, xiii. 8–10.

4. Heresies and schisms in the Church—St. Matt. xiii. 27, 28, 39.

5. Tempting or seducing others to sin; and ridiculing, opposing, or persecuting the righteous—St. Luke, xvii. 1; St. Mark, iv. 15.

6. All "works of *darkness*"—Ephes. v. 11, 12; vi. 12; St. Luke, xxii. 53.

7. Pride—"The condemnation of the Devil"—1 Tim. iii. 6.

Q. What is our defence against this great spiritual enemy?

A. 1. FAITH in Christ, who was manifested to "destroy the works of the Devil"—Gen. iii. 15; 1 John, iii. 8: which is called "the shield whereby we shall be able to quench all his fiery darts"—Ephes. vi. 16; 1 Pet. v. 9 (with 8, before quoted).

2. The diligent study of the Scriptures, and frequent meditation in the word of God, called "the sword of the Spirit"—Ephes. vi. 17; exemplified in our Lord's answers to his temptations.

3. Watchfulness with prayer—Matt. xxvi. 41.

Digitized by Google

SECTION II.

THE FIRST VOW—*continued.*

Q. What do we renounce in the first Baptismal Vow, in addition to 'the Devil and all his works'?

A. 'The Pomps and Vanity of this wicked world.'

1. Q. In what places of Scripture is the world pronounced as here '*wicked*'?

A. St. Paul calls it "this present evil world:" St. John says, "all that is in the world is not of the Father, but of the world;" and "the whole world lieth in wickedness:" and St. James, that "the friendship of the world is enmity against God"—Gal. i. 4; 1 John, ii. 15, and v. 19; James, iv. 4.

Q. Whence is this so?

A. Because it is under the power of the Devil, who is called by our Lord "the Prince of this world"—John, xiv. 30: by St. Paul, "the God of this world"—2 Cor. iv. 4; and the Spirit by whom "the course of this world" is directed—Ephes. ii. 2.

Q. How did the world thus come under the power of the Evil One?

A. By the fall of man, under whose dominion it was originally placed, but with whom it came under the dominion of his spiritual enemy.

Q. Do the passages of Scripture just quoted describe the world as it is now, or only as it was in the Apostles' days?

A. As it is now, and to continue till the end of the present Dispensation, or to the second coming of Christ.

Q. What Scriptures teach this?

Digitized by Google

A. Our Lord has intimated it in various Parables setting forth the state of "the kingdom of Heaven" in this Dispensation. For example, "the Parable of the Sower" (St. Matt. xiii. 1–8), where the power of "the Wicked One" and of "the world" is represented as frustrating the sowing of the good seed in the great majority of cases:—The Parable of the Tares and Wheat (same chap., verse 24, &c.), which "grow together till the harvest," or "the end of the world" (lit. "the end of this age *or* Dispensation"—verse 39; a different term from "the world" represented by "the field" verse 38):—And of "the Net which gathered of every kind" (verse 47–50, where "the end of the world" is "the end of the age," as verse 39). And He expressly foretold it in His Prophecies of His second coming, in which He likens the state of the world then to its state in "the days of Noah," (ch. xxiv. 37, 38). With which agree the New Testament Prophecies generally: 2 Thess. ii. all; 2 Tim. iii. 1–5; 2 Pet. iii. 3–7, &c.

Q. How is this further proved from the Christian's Calling?

A. This dispensation being one of probation, the Christian's calling in it, even to the end, is to contend against the Devil and the World (as in 1 John, v. 4, 5; and Ephes. vi. 12, &c.); and to take up the cross and suffer with Christ (St. Luke xiv. 27; 2 Tim. iii. 12, &c.); while the promise of reward is to those that "overcome" in this conflict (2 Tim. ii. 12; Rev. iii. 21; xxi. 7). Which calling and promises, as well as the majority of the New Testament precepts, would cease to apply if the power of Satan in the world were to cease, or the world were no longer a 'wicked world.'

Digitized by Google

Q. Where does the Church teach this unchanged character of the Christian's calling and of the world?

A. In this first Baptismal vow:—in the Baptismal Service, as the import of signing the baptized with the sign of the cross:—in the Communion Service, where the estate of Christ's Church is continuously declared to be 'militant here in earth:'—and in the Burial Service (Prayer before concluding Collect).

Q. By what fact was this character of the world most plainly manifested?

A. By its rejection of Christ when He came as "the Light" and "Life" of the world—John, i. 5, and iii. 19.

Q. Where has He said that His disciples should be identified with Him in separation from the world?

A. In St. John's Gospel, chapter xv. 18, 19; and xvii. 15—17; and St. Matt. x. 24, 25.

2. Q. What is meant by '*the Pomps*' of the world?

A. The word '*Pomp*' literally means '*a procession*' or '*pageant;*' whence it signifies all manner of *ostentation, display, show,* and whatever ministers to "*the Pride of Life:*" and generally "the things seen" as opposed to "the things not seen"—"sight" as opposed to "faith" (2 Cor. iv. 18, and v. 7).

Q. In what consists the chief sin of the Pomps of the world?

A. That regard to outward show and appearance in the eyes of the world leads us to seek the praise of men rather than the praise of God (compare St. Matt. xxiii. 5–7); and to prefer the things

Digitized by Google

"seen and temporal" to those which are "unseen and eternal" (2 Cor. iv. 18, and v. 7).

Q. What is meant by the *Vanity* of the world as distinct from its *Pomps*?

A. Vanity means that which is *unreal*, *false*, *empty*, and *unprofitable:* and the Scriptures pronounce all pursuits 'Vanity' that are merely temporal in their end, or relate to this life only; because "the fashion of this world passeth away"—1 Cor. vii. 31.

Q. Instance such pursuits.

A. "Heaping up riches," and "laying up for ourselves treasure in earth" instead of "in Heaven" (Ps. xxxix. 6; 1 Tim. vi. 17; St. Matt. vi. 24–34); worldly ambition (Gal. v. 26); and living in pleasure (1 Tim. v. 6).

Q. What general lesson does the fact that this is a 'wicked world' teach us as to the guidance of our conduct?

A. To beware of taking the opinion or practice of the multitude for our rule of action, or doing as the world does (Exod. xxiii. 2; St. Luke, vi. 25; Gal. i. 10); and to avoid "evil communications" and worldly society—1 Cor. v. 11; 2 Cor. vi. 14–18.

Q. What warnings have we in Scripture history of the danger of so doing?

A. The world in the days of Noah, of which so few as eight were saved; Sodom in the days of Lot; Israel in the wilderness in the matter of the spies' report—Numb. xiv. 6–10, 30, 38; and in the days of Elijah—1 Kings, xix. 10; and afterwards in our Lord's time—St. John, i. 10, 11. Compare also Rev. xiii. 3, 4.

Digitized by Google

Q. By what means shall we best keep this vow?

A. By having "our affection set on things above," and frequently meditating on the promises of the glory to be revealed hereafter—Heb. xi. 9,10, and 13–16.

SECTION III.

THE FIRST VOW—*concluded.*

Q. What do we, in the last place, promise to renounce in the First Baptismal Vow?

A. '*All the sinful lusts of the flesh.*'

Q. What are we to understand by '*the flesh.*'

A. Human nature—often used in Scripture for *mankind*, as in Gen. vi. 13; Isa. xl. 6; &c.

Q. What do the Scriptures say is the state or character of "the flesh"?

A. They declare it to be altogether sinful and corrupt—Rom. vii. 5 and 18; viii. 7, 8.

Q. Whence is this depravity?

A. It is the consequence of the fall, inherited from our first parents.

Q. What other expression is used for "the flesh" in reference to this its inherited sinfulness?

A. "The Old Man," that is, the Adamic nature—Ephes. iv. 22, &c.

Q. What are "the lusts of the flesh"?

A. The expression includes all the evil passions, propensities, and dispositions, called "the desires of the flesh and of the mind"—Ephes. ii. 3.

Q. What are the works of the flesh?

Digitized by Google

A. They are enumerated in Gal. v. 19–21, viz.: "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envying, murders, drunkenness, revellings, and such like."

Q. What does the Apostle say is the award of these works?

A. "That they which do such things shall not inherit the kingdom of God."

Q. Under what heads may these be classed as to the principles which actuate to them?

A. Sensuality, and selfishness or uncharitableness.

Q. How are they distinguished from "the works of the Devil," also renounced in this vow?

A. As those to which the temptation is *in ourselves* rather than from *without us*—James, i. 14, 15.

Q. Since the flesh is thus corrupt, how can we perform this vow and renounce its lusts?

A. In our own strength we are utterly unable to do so; but we are enabled by the Spirit of God dwelling in us, by which, as before stated, we have been regenerated and made 'members of Christ and children of God'—Rom. viii. 9; Gal. v. 16.

Q. Why is this properly a part of our Baptismal vow?

A. Because it is in Baptism that we receive this new and spiritual life, as we also before learned.

Q. Is "the flesh" or human nature changed by this regeneration?

A. No: it continues evil, being altogether distinct from, and contrary to, "the Spirit" so imparted to us: as stated by our Lord (St. John, iii. 6)—"that

Digitized by Google

which is born of the flesh is flesh, and that which is born of the Spirit is spirit:" and by the Apostle, in the next verse of Gal v. to that just referred to, —" the flesh lusteth against the spirit and the spirit against the flesh: and these are contrary the one to the other."

Q. Where does the Church teach this unchanged character of the flesh?

A. In this vow, in which, together with 'this wicked world,' we are pledged to a *continual* renunciation of its 'sinful lusts:'—in the Ninth Article:—and in the many prayers in the Liturgy for grace to withstand and constantly mortify the flesh: See Collects for Circumcision; Easter Eve; 1st Sunday in Lent; 18th after Trinity, &c.

Q. What is the general lesson to be learned from this part of this vow?

A. The obligation to constant *self-denial*, inasmuch as *self* and *the flesh* are one and the same; and the gratification of self therefore in every form should be suspected of leading to sin.

Q. What figurative expressions for this self-denial are used in Scripture?

A. "*Crucifying* the flesh"—Gal. v. 24; and "*mortifying* its deeds"—Rom. viii. 13; Col. iii. 5.

Q. What Scriptures particularly inculcate the subjugation of *the body* to the spirit?

A. Rom. vi. 12, 13; xii. 1; 1 Cor. iii. 16, 17, &c.; and St. Paul's example, 1 Cor. ix. 27.

Q. What is "the fruit of the Spirit"?

A. It is stated Gal. v. 22–24: viz., "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

Digitized by Google

SECTION IV.

THE SECOND VOW—BELIEVING.

INTRODUCTORY—ON FAITH.

Q. What is the second thing promised and vowed in your name at your Baptism?

A. 'That I should believe all the Articles of the Christian Faith.'

Q. Where are these to be found?

A. At large in the Scriptures; but briefly summed up in the 'Creed' or 'Belief' (so called from a Latin word *credo, to believe*).

Q. 'Rehearse the Articles of thy Belief.'

A. 'I believe in God the Father Almighty, Maker of heaven and earth:

'And in Jesus Christ his only Son our Lord, Who was conceived by the Holy Ghost, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day he rose again from the dead, He ascended into heaven, And sitteth at the right hand of God the Father Almighty; From thence he shall come to judge the quick and the dead.

'I believe in the Holy Ghost; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.'

Digitized by Google

Q. Before proceeding to the Articles of Faith, it is necessary to attend to the meaning of the words '*I believe*,' which apply to each of them; where there are three things to be noticed:—

First, The importance of Faith:

Secondly, What is the Faith of which the Creed speaks:—and

Thirdly, The duty of confessing it.

I. Q. Show, then, from Scripture the importance of Faith, or the blessings which depend on it?

A. 1. Our Lord has said that Faith is indispensable to the *salvation* of all to whom the Gospel is preached—Mark, xvi. 16; John, iii. 16-18; and it is uniformly stated to be the condition of our *justification* or acceptance with God—Rom. v. 1, 2.

2. St. Paul says "without faith it is impossible *to please God*"—Heb. xi. 6; and by it accordingly all those have been distinguished whom Scripture records as examples to us, as detailed in the same chapter.

3. Faith is the foundation of all *obedience*, because it "*works by love*"—Gal. v. 6; and "*purifies the heart*"—Acts, xv. 9.

4. By faith *the assaults of the Devil are resisted*—Ephes. vi. 16; and *the world overcome*—1 John, v. 4.

5. By faith *Prayer* is efficacious—St. James, i. 5, 6.

6. By faith the *Word of God* is rendered profitable—2 Tim. iii. 15; Heb. iv. 2.

7. And finally, to die happily and with a good hope is *to die in faith*—Heb. xi. 13.

II. Q. What is the Faith thus highly commended?

Digitized by Google

A. St. Paul says that "Faith is the substance of things hoped for, the evidence of things not seen" —Heb. xi. 1.

Q. What do these things include?

A. *All that* "*God is*" or reveals of Himself, especially the revelation of Himself in Jesus Christ, by whom He is most clearly made known: and *all that He promises* to those who serve Him (same ch. ver. 6).

Q. On what ground do we believe these things or receive them as true?

A. On "the testimony of God," or the authority of His word alone—1 John, v. 9–11; compare 1 Cor. ii. 1.

Q. Is not Reason to be admitted, together with Scripture, as a joint ground of Faith?

A. Not in all cases; for the things revealed in Scripture to Faith are, for the most part, things above reason, and altogether incomprehensible by us.

Q. What, then, is the chief use or exercise of reason in matters of Faith?

A. To ascertain that they are indeed revealed in the Word of God.

Q. What distinguished example of this Faith is given us in Scripture?

A. Abraham, in believing that he should be "the father of many nations"—Rom. iv. 18–21; and afterwards in the offering of Isaac, to whom the promises had been made—Gen. xxii., with Heb. xi. 17–19; whence called "the Father of the Faithful."

See another remarkable instance—St. Luke, i. 38, with 45; as contrasted with 18–20.

Digitized by Google

III. Q. What Scriptures inculcate the duty of *confessing* our Faith?

A. Our Lord teaches that it is indispensable to true discipleship—Matt. x. 32, 33; and so St. Paul says that "with the heart man believeth unto righteousness (*or* justification), and with the mouth confession is made unto salvation"—Rom. x. 10.

Q. Why is this necessary?

A. Because of the disciples of Christ being placed in a world under the power of the enemy of Christ and of His truth (See above, On the Baptismal Calling,—Sect. II.)

Q. Have we any examples of persons who believed in Christ not confessing Him?

A. In St. John, xii. 42, 43, we read that "among the chief rulers many *believed* on Him, but because of the Pharisees they did not *confess* Him, lest they should be put out of the synagogue:" and it is added, "for they loved the praise of men more than the praise of God."

Q. What further necessity exists for a *confession* of Faith?

A. It is the external bond of the Church's union; as thus the true believers are distinguished from unbelievers and heretics.

Q. Why does the Catechism recite only the first of the three Creeds in use in the Church?

A. Because it alone is recited at Baptism as the required confession of Faith on the part of the baptized, being the original and primitive Creed: the other two—the Nicene and Athanasian—being rather explanations and further definitions of its Articles, subsequently made necessary to meet particular heresies.

Digitized by Google

SECTION V.

THE SECOND VOW—*continued.*

THE CREED—ART. I.

Q. 'What dost thou chiefly learn in these Articles of thy Belief'?

A. 'First, I learn to believe in God the Father, who hath made me and all the world.

'Secondly, In God the Son, who hath redeemed me and all mankind.

'Thirdly, In God the Holy Ghost, who sanctifieth me and all the elect people of God.'

Q. What connexion is observable between *The Creed* in this summary of it and our *Baptismal Profession*?

A. We are baptized "into the Name of The Father, The Son, and The Holy Ghost:" which "Name," accordingly, we confess in these three principal Articles of the Creed.

Q. Repeat the first Article?

A. 'I believe in God the Father Almighty, maker of heaven and earth.'

Q. What distinct sources of evidence have we of the Being of a God?

A. Three: His works of creation—Rom. i. 20; Ps. xix. 1: His Providence—Acts, xiv. 16, 17: and Revelation, or His Inspired Word, contained in the Scriptures.

Digitized by Google

Q. What is God as to His nature?

A. "God is a Spirit"—St. John, iv. 24.

Q. What are the attributes of God?

A. They may be comprised in seven, viz.:—He is (1) *Infinite* or *Eternal*—Psalm, xc. 2: (2) *Omnipresent*—Ps. cxxxix. 7–11; Jer. xxiii. 24: (3) *Omniscient*—Prov. xv. 3; Heb. iv. 13: (4) *Almighty*—Gen. xvii. 1; Ps. cxxxv. 6: (5) *Holy*—Lev. xix. 2; Hab. i. 13: (6) *Just*—Ps. lxxxix. 14; cxlv. 17: (7) *Good*—Ps. cxlv. 9.

Q. What does Revelation make known respecting the creation of the world by God that is not known from nature or reason, and is therefore matter of Faith?

A. That He created all things by *His word only*—and *in six days*—and each work *perfect*—Gen. i.

Q. What is revealed as to the distinct Agency of the Divine Persons in creation?

A. That God the Father made all things by the Son, who is "The Word" (Gen. i. 3, &c., with John, i. 3, 10; Col. i. 15–19; Heb. i. 2); and with the co-operation of "the Spirit"—Gen. i. 2. See also verse 26—"Let US make man," &c.

Q. How does the Nicene Creed distinguish the work of The Father and The Son in creation?

A. In confessing The Father as the 'Maker of Heaven and Earth, and of all things visible and invisible'—(the Cause, *of* and *from*, ἐκ): and The Son, 'by whom all things were made'—(the Agent, *by* or *through*, διά. See 1 Cor. viii. 6, *Gr.*).

Q. In what sense does the title "FATHER" belong to God?

Digitized by Google

A. He is called "Father" on three distinct grounds:—

1. Of all, as Creator (St. Luke, iii. 38; Mal. ii. 10; Acts, xvii. 24–29)—

2. Of "The only begotten Son" (John, i. 14). And in Him—

3. Of the redeemed: as, Of Israel by *adoption* (Ex. iv. 22, Deut. xxxii. 6): and of Christians in the highest sense, by *regeneration* (Gal. iii. 26, and iv. 6).

Q. What should be the fruits of Faith in this first Article of the Creed?

A. 1. The Belief in Him as "One God" and "The Creator" of all things should cause us to "glorify Him as God," and to render Him the Praise, and Honour, and Worship due to Him.

2. The Belief in Him as "The Father" should teach us further—

(1) *Obedience* and *reverence*, as of children—Mal. i. 6; Isa. i. 2; Ephes. v. 1.

(2) *Submission* and *resignation* under affliction —Heb. xii. 9, 10.

(3) *Confidence* in His power and love, to provide for and protect us—Matt. vi. 30–32.

(4) *Imitation* of Him; especially of His love to all, even the evil and unthankful—1 Pet. i. 15, 16; Matt. v. 44, 45, and 48.

Digitized by Google

SECTION VI.

THE SECOND VOW—*continued.*

THE CREED—ART. II. § 1.

Q. In whom do we profess faith after 'God the Father Almighty'?

A. '*In Jesus Christ His only Son our Lord.*'

Q. How many distinct titles are here given to the Second Person of the Trinity?

A. Four: 'Jesus;' 'The Christ;' 'The Son of God;' and 'Our Lord.'

I. Q. What is the meaning of the name "Jesus"?

A. "Saviour," as explained by the Angel who directed that He should be so called—St. Matt. i. 21.

Q. What other Scripture name is it equivalent to?

A. "Joshua," called "Jesus"—Acts, vii. 45, and Heb. iv. 8; (the former being the Hebrew, and the latter the Greek mode of writing it).

Q. Had the name any designed import in Joshua's instance?

A. Yes, inasmuch as it was given him by Moses, (as we learn from Numb. xiii. 16), and constituted him a type of Christ as "the Captain of our Salvation" —compare Heb. ii. 14, 15, with Joshua, v. 14, 15.

Q. How is the name verified by Christ?

A. By His "saving us from our sins" (as already stated in Matt. i. 21); and this in two senses:—First, from the *condemnation* or curse of sin—Rom. vi. last; Gal. iii. 10; and, Secondly, from its *power* or dominion—Titus, ii. 14.

Digitized by Google

Q. Has this name been fully verified by the Saviour's first coming?

A. No; for we read that "He shall appear again the second time *unto Salvation*"—Heb. ix. 28; namely, in delivering His redeemed from the power of the grave and corruption—1 Cor. xv. 54, 57; and conferring on them eternal glory—Phil. iii. 20, 21; Col. iii. 3; 1 Pet. i. 3, 4.

II. Q. What does the name "Christ" signify?

A. It means "Anointed," and is the same (in Greek) as "Messiah" (in Hebrew), as stated—John, i. 41.

Q. What was denoted by the ceremony of "anointing"?

A. It denoted the Divine appointment by consecration or setting apart to an office.

Q. What offices are then implied in this title of the Saviour?

A. He is thus declared to be the antetype of the *Prophets*, *Priests*, and *Kings* under the Old Testament, who were severally *anointed* to their offices, —viz., *Prophets* and *Kings*—1 Kings, xix. 15, 16; *Priests*—Exod. xl. 13–15.

Q. Where was the Redeemer predicted under the name "Messiah"?

A. The title first occurs in the prophetic song of Hannah—1 Sam. ii. 10; and afterwards in Ps. ii. 2, and xlv. 6, 7; &c. &c.

Q. Where was He foretold in the three characters or offices just mentioned?

A. As *Prophet*—Deut. xviii. 18, 19 (with Acts iii. 22): *Priest*—Ps. cx. 4 (with Heb. vii. 17): and *King*—Ps. ii. 6; Isa. ix. 6, 7; Jer. xxiii. 5; Dan. vii. 14; &c.

Digitized by Google

Q. How and when was Jesus "anointed"?

A. By the Holy Spirit, and at His Baptism: see Isa. lxi. 1, as applied by Himself, Luke, iv. 16–21, in evident reference to ch. iii. 22.

III. Q. What is denoted by the third title, "Son of God"?

A. That He is essentially God, "One with the Father."

Q. How is this sense of the word "Son" confirmed by the idiom of Scripture?

A. The Hebrews used the expression "Son" to denote that which was of the very essence of anything; as, "*a son of valour*" for "*very valiant*"—1 Sam. xviii. 17, margin; "*the son of wickedness*" for "*the most wicked one*"—Ps. lxxxix. 22; "*the son of oil*" for "*very fruitful*"—Isa. v. 1, margin.

Q. Why is the word 'only' added?

A. To show that He is "Son of God" in a sense distinct from all others called "sons of God."

Q. What Scriptures state the pre-existence of Christ?

A. John, iii. 31, and vi. 62, and viii. 58, and xvii. 5, &c.

Q. What Scriptures state His equality with God the Father?

A. John, x. 30; Phil. ii. 6. 7; &c.

Q. How does the Nicene Creed explain the co-existence from eternity of "the only-begotten Son" with the Father?

A. By the words 'God of God, Light of Light;' (that is, *of* for *from*, ἐκ,—as the rays of light are *generated by*, yet *coeval with*, and *distinct from*, the sun, so is Christ, as Son, '*of*,' yet co-existent and one with, the Father.)

Digitized by Google

NOTE.—So Zanchius, De Nat. Dei, (quoted in Bishop Horsley's Controversial Letters, and by Bishop Nixon)—"The sun, at all times, generates rays from his own body, and these rays are emitted without any change in the sun itself."

Q. What other title of the Saviour conveys the same truth?

A. "The WORD of God," i. e. revealing God as the expression of His mind; proceeding from Him, yet distinct and co-existent—St. John, i. 1; &c.

NOTE.—"Called 'The Word of God,' not only because God at first created, and still governs, all things *by Him*; but because, as men discover their sentiments and designs to one another by the intervention of words, speech, or discourse, so God, *by His Son*, discovers His gracious designs in the fullest and clearest manner to men."—(*Bishop Tomline, Elem. of Theol.*, vol. ii. p. 109).

IV. Q. What is the meaning of the title "Lord" as applied to Christ.

A. It is equivalent to "Jehovah" and also 'Governor' or 'Ruler.'

Q. Is Christ called "Jehovah"?

A. Yes; in Isa. xl. 3 (*Heb.*) applied in St. Matt. iii. 3; Jer. xxiii. 5, 6 (*Heb.*) &c. &c.

Q. Where is He named "Lord" in the sense of "Governor"?

A. In Ps. cx. 1, both titles occur,—"The LORD said unto my Lord, Sit thou at my right hand:"—the first being "Jehovah," the second (of Christ) "Lord" as Ruler and King. See also 1 Cor. viii. 6.

Q. Is the same worship due to the Son as to the Father?

A. Yes; Christ Himself says, in St. John, v. 23,—"That all men should honour the Son even as they honour the Father."

Q. By what act does the Church additionally confess the Lordship of Christ?

Digitized by Google

A. By bowing at the name of Jesus, especially when confessing Him in the Creed by this title: as it is declared that all shall one day do—"those in heaven, and in earth, and under the earth"—Phil. ii. 10, 11.

Q. Why do we not bow in like manner in confessing 'The Father Almighty'?

A. Because His divinity and sovereignty is not questioned, as is that of Christ by some.

SECTION VII.

THE SECOND VOW—*continued.*

THE CREED—ART. II. § 2.

'*Who was conceived by the Holy Ghost, born of the Virgin Mary.*'

Q. What truth do we confess in this clause?

A. As in the former we confess the *Divinity* of our Lord, in this we confess His *humanity.*

Q. How does the Nicene Creed express this truth?

A. 'Who for us men and for our salvation came down from Heaven, and *was incarnate* by the Holy Ghost of the Virgin Mary, and was *made man.*'

Q. What Scriptures assert *both* these natures of Christ?

A. St. John, i. 14, with 1, 2; Rom. i. 3, 4; 1 Tim. iii. 16.

Q. What prophecy had mentioned both?

Digitized by Google

A. Isaiah, ix. 6, &c.

Q. What prophecy had foretold that He should be born of a Virgin?

A. Isaiah, vii. 14.

NOTE.—In this prophecy there is an evident allusion to the first promise—Gen. iii. 15; the original being, "Behold *the* Virgin shall conceive." Compare also Jerem. xxxi. 22.

Q. Why did the Son of God become man?

A. That He might redeem man by fulfilling the conditions of man, and bearing the punishment of his sin.

Q. Why was His supernatural conception and birth necessary?

A. That His human nature might be free from sin, which it could not have been by ordinary birth.

Q. Where do we find this stated?

A. It is so stated by the Angel who announced this great mystery, in St. Luke, i. 35.

Q. What benefit then do we derive from the fact that Christ, as man, was without sin?

A. He was thus qualified to be our Saviour, as, had He not been free from all sin, He could not have made atonement for the sin of others—Rom. v. 18, 19; 2 Cor. v. 21; Heb. vii. 26–28.

Q. How had this truth been typically taught under the Old Testament?

A. By the requirement of the Law that the lamb for sacrifice should be "without blemish"—Exod. xii. 5, with 1 Pet. i. 18, 19.

Q. Was any other person ever born without sin?

A. No: Christ alone is without sin (as further set forth by the Church in the Fifteenth Article).

Digitized by Google

Q. What danger would result from admitting any other to be immaculate?

A. It would be a denial of the Scripture truth as to the 'original sin' of all who are born of Adam; and also subvert the doctrine of the atonement by Christ, which rests on the fact that He alone was righteous of men,—"The holy One and the just."

Q. How was it proved in His life that He was without sin?

A. It was proved by His temptation, to which He vouchsafed to submit for this purpose—Heb. iv. 15; and it was also confessed by His enemies—St. John, viii. 46, and xviii. 38.

Q. What further benefit do we derive from the miraculous or supernatural conception of Christ by the Holy Ghost?

A. The *generation* of His humanity by the Holy Spirit is the origin of our *regeneration* by the same Spirit—John, i. 12, 13, and xx. 17; Gal. iv. 4–6.

Q. Where does the Church teach this truth?

A. In the Collect for the Nativity, in which we pray that as Christ '*was born* of a pure virgin, so we, *being regenerate*, and made the children of God by adoption and grace, may daily be *renewed by the same Spirit.*'

Q. What is the importance of the Saviour having been born of the Virgin Mary?

A. He was thereby proved to be "the Son of David" according to the Prophecies—Isa. xi. 1; Jer. xxiii. 5, &c.; and, as Son of David, also "Son of Abraham" and "the Seed" to whom the promises were made—Gen. xii. 3, with Gal. iii. 16.

Digitized by Google

SECTION VIII.

THE SECOND VOW—*continued.*

THE CREED—ART. II. § 3.

'*Suffered under Pontius Pilate, was crucified, dead, and buried.*'

Q. Why does the Creed pass from the Saviour's birth to His sufferings and death, without mentioning the intervening events?

A. Because it was by these He effected our redemption: His life on earth being preparatory to His sacrifice of Himself for sin—proving, by His miracles and teaching, *His Divine Mission;* and also, by His righteousness in the flesh, His *qualification to atone for our sins.*

Q. Wherefore must the Saviour have suffered *death?*

A. Because *death* was the sentence denounced from the beginning against man's sin—Gen. iii. 16, 17; Rom. vi. last: from which He thus legally redeemed us—Heb. ii. 14, 15.

Q. How did the single death of Christ meet the sentence of death on the many whom he redeemed?

A. Because it met the original sin and sentence of the "one man," Adam, from whom death passed upon all men by their inheriting his corrupt nature —Rom. v. 12–18.

Q. In which nature did Christ suffer?

A. In the human only; *as man* dying *for man*—1 Pet. iv. 1.

Digitized by Google

Q. Where were His sufferings and death foretold?

A. They were implied in the first promise,—in "the bruising of the heel" of Him who should "bruise the serpent's head:" but plainly foretold in Isa. liii., and elsewhere; especially in the Psalms—xxii.; liv.; lxix.; &c.

Q. How else was the death of Christ foreshown?

A. By type—in the numerous sacrifices, from that of Abel downward.

Q. What was the circumstance in the sacrifices which constituted them a type of Christ?

A. The shedding of the blood of the victims—Levit. xvii. 11, with Heb. ix. 18–22.

Q. Had any prophecy declared that Christ should be the antetype of the sacrifices?

A. Yes; Psalm xl. 6–8; fulfilled Heb. x. 4–10.

Q. Was the *time* of His death foretold?

A. It was foretold by Daniel, ch. ix. 26 (where "a week" is in the original "a seven," i. e. of years).

Q. Who was Pontius Pilate?

A. The Governor placed over the Jews by the Roman Emperor Cæsar—St. John, xix. 12, 15.

Q. Why is he mentioned in the Creed?

A. To mark *the time* of the Saviour's death, as predicted by Daniel; and also the fulfilment of His own prophecy that He should be put to death by *the Gentiles*—St. Matt. xx. 17–19; &c.

Q. Why did Christ suffer death by crucifixion?

A. That He might not only expiate the general sentence of death, but the special curse of the Law—Gal. iii. 10, 13, with Deut. xxi. 23.

Digitized by Google

Q. Had this—*the manner* of His death—been typified?

A. Yes: by the brazen serpent—Numb. xxi. 9, with St. John, iii. 14, 15. Compare also ch. xii. 32, 33.

Q. Are we instructed that any importance attaches to *the place* where Christ suffered?

A. Yes: St. Paul informs us, Heb. xiii. 11–13, that as the bodies of the animals offered in sacrifice "were burned *without the gate*" (as being figuratively accursed), so it was part of "*the reproach* of Christ," endured for us, that "He suffered without the gate."

Q. What evidence was given that Christ actually died, and not apparently only?

A. It is written that "He gave up the ghost," or "expired"—St. Luke, xxiii. 46; and the fact was ascertained by the piercing of His side and the flowing from it of "blood and water"—St. John, xix. 31–35.

Q. Was the death of Christ voluntary?

A. Yes: He repeatedly said so, as in St. John, x. 17, 18, and xv. 3, and xix. 10, 11; and proved it by His surrender of Himself to those sent to take Him, as related, St. John, xviii. 1–11. Compare St. Matt. xxvi. 53.

Q. What is the importance of the fact that 'He was buried'?

A. It additionally proves His death, and also furnished evidence of His resurrection, with which accordingly it is mentioned as one of the facts of the Gospel—1 Cor. xv. 4.

Q. What prophecy was fulfilled in this fact?

Digitized by Google

A. The prophecy of Isaiah, that, though "numbered with transgressors," He should be "with the rich in His death"—Isa. liii. 9, with St. John, xix. 38.

Q. What are the *practical* lessons derived in Scripture from the death and crucifixion of Christ?

A. That we should die with Him to the old or Adamic nature—Rom. vi. 4; crucify the flesh with its affections and lusts—Gal. v. 29; and bear the reproach of the world in following Him—Gal. vi. 14.

SECTION IX.

THE SECOND VOW—*continued.*

THE CREED—ART. II. § 4.

'*He descended into Hell. The third day He arose again from the dead.*'

I. Q. What place is here meant by 'Hell'?

A. The place of departed souls, called (in the original of the Scriptures) "*Hades*," that is, 'the invisible state.'

Q. How is it evident that the grave is not intended by 'Hell' here?

A. From this truth being confessed in addition to His burial in the clause before.*

Q. How does this further appear from the wording of both clauses?

A. In its being said that 'He *was buried*,' i. e. by

* And so in the Third of the Thirty-nine Articles.

Digitized by Google

others, being passive and dead as to the body; but 'He *descended*,' i. e. of His own act, being alive in the spirit.

Q. Where was the descent of Christ to Hell or Hades foretold?

A. In Ps. xvi. 10 (applied in Acts ii. 25–31), where again, 'Hell' is distinguished as the place of the "*soul*" of Christ when He was, as to the body or "*flesh*," in the grave.

Q. Was there any other prophetic intimation of this event?

A. Our Lord has taught us that Jonah's being three days and nights in the whale—(Jonah, i. 17) was a type of His descent to Hades for the same period—St. Matt. xii. 40.

Q. Is there any intimation in the Book of Jonah itself of this typical meaning?

A. Yes: in his prayer when in the whale—ch. ii. 2, he says, "Out of the belly of *Hell* cried I," which is the same word as in Ps. xvi. 10.

Q. Why did our Lord descend thither?

A. That He might perfectly fulfil all the conditions of humanity and the law of death (of which Hades or Hell is a consequence); and so redeem us from both.

Q. In what places of Scripture is redemption stated to include "Hades" as well as "Death"?

A. Rev. i. 18; 1 Cor. xv. 55; St. Matt. xvi. 18; in all which the term is "Hades."

Q. In what Scripture is "Hades" described?

A. In our Lord's Parable of the Rich Man and Lazarus; where it is represented as consisting of two

Digitized by Google

separate regions—one for the blessed and the other for the lost.

Q. Into which of these did Christ descend?

A. Into the region of the blessed, which the Jews termed "Paradise"—Luke, xxiii. 43.

Q. How is it shown that redemption did not require that the Saviour should experience the sufferings of Hell?

A. From His own declaration on the cross—"It is finished;" and His *death* and *sacrifice* of Himself being invariably stated to be the atonement for sin —Rom. iii. 25, v. 8–10; Heb. ix. 13–15, x. 11–14.

SECTION X.

THE SECOND VOW—*continued.*

THE CREED—ART. II. § 5.

'*The third day He rose again from the dead.*'

Q. What prophecy is there in the Old Testament of the resurrection of Christ?

A. It was foretold in Ps. xvi. 10, together with His descent to Hell.

Q. Did our Lord Himself predict it?

A. Yes, frequently:—St. Matt. xvi. 21; xvii. 9, and 21, 23; xx. 19; xxvi. 32; St. John, x. 17, 18.

Q. What was the first intimation He gave of His death and resurrection?

A. He predicted it emblematically in St. John, ii. 19–21.

Digitized by Google

Q. What evidence of this fact was given?

A. His enemies were witnesses to it in the precautions taken to prevent it, and the subterfuge resorted to by them in order to account for it—Matt. xxvii. 62–end, and xxviii. 11–15. Besides which, "He showed Himself alive to His disciples after His passion by many infallible proofs, being seen of them forty days"—Acts, i. 3.

Q. Specify the appearances on record?

A. 1. To Mary Magdalene—St. John, xx. 11–18.

2. To the other Mary and Salome—St. Mark, xvi. 1, 2; St. Matt. xxviii. 1, 9, 10.

3. To St. Peter—St. Luke, xxiv. 34, with 12, 13, &c.

4. To the two disciples going to Emmaus—*Ibid.*

5. To the Apostles, except Thomas—*Ibid.* 36–43.

6. To all, including Thomas—St. John, xx. 26–29.

7. To a number on a mountain in Galilee—St. Matt. xxviii. 16, 17.

8. To certain at the sea of Tiberias—St. John, xxi. 1.

9. To the eleven at Bethany on His Ascension to Heaven—St. Luke, xxiv. 50, 51.

Q. What is the largest number stated to have seen Him at one time?

A. "Five hundred"—1 Cor. xv. 6.

Q. What evidence was afforded to His disciples on these occasions of His *bodily* existence?

A. He did eat and drink with them—Acts, x. 40, 41, with St. John, xxi. 10–13; &c.

Q. What other important witness was there, not included in the above?

A St. Paul, by whom last seen (same ch. ver. 8).

Digitized by Google

Q. What does the resurrection of Christ prove Him to be?

A. "The Son of God," as stated in Rom. i. 3, 4. For which reason—because His divine nature was then evidenced—the Prophecy, Ps. ii. 7, is quoted as *then* fulfilled—Acts, xiii. 32, 33.

Q. What does it prove respecting Him as Man?

A. That He was "holy" and without sin—Acts, ii. 24, 27, and iii. 13–15.

Q. How is the statement in Acts, xxvi. 23, "that He was the first that should rise from the dead," reconciled with the instances of persons brought to life previously?

A. He was the first raised in the power of *immortal* life, not again to die.

Q. What are the benefits to us of our Saviour's resurrection?

A. They are three principal:—

FIRST—It is the evidence of the perfection and sufficiency of His atonement, and thus the ground of our *justification*—Rom. iv. 24, 25, and viii. 33, 34; and 1 Cor. xv. 17.

SECOND—It is the source of our *regeneration*, in which we are "quickened together with Him" by the energy of the same life in which He was raised, as signified in our Baptism—Rom. vi. 4; Col. ii. 12; Ephes. ii. 4, 5.

THIRD—It is the earnest of our *resurrection* in incorruption and glory hereafter—Rom. viii. 11; 1 Cor. xv. 42–49.

Q. What Scriptures state the *practical* application of this truth?

A. Rom. vi. 11; Col. iii. 1; 2 Cor. v. 15; &c.

Digitized by Google

SECTION XI.

THE SECOND VOW—*continued.*

THE CREED—ART. II. § 6.

'*He ascended into Heaven; and sitteth on the right hand of God the Father Almighty.*'

I. Q. What Prophecies were there of the Ascension of Christ?

A. It was foretold in connexion with His resurrection and descent to Hell—Ps. xvi. 10, 11; and separately, Ps. lxviii. 18 (compare Ephes. iv. 7-13); and Ps. cx. 1.

Q. Had there been any type of it?

A. Yes; it was typified by the entrance of the High Priest into the most Holy Place once a year, on the great day of Atonement, with the blood of the sacrifice—Heb. ix. 6–12, compared with Lev. xvi. 15.

Q. What interval elapsed between the Resurrection and Ascension of Christ?

A. "Forty days"—Acts, i. 3.

Q. By whom was the Ascension witnessed?

A. By the eleven Apostles—St. Luke, xxiv. 50, 51 (with 49)—Acts, i. 9, with 8.

Q. Did our Lord ascend in the body, or did He then lay it aside?

A. He ascended in the same body in which He had been raised; as the same Scriptures, just quoted, state.

Digitized by Google

Q. How did the Ascension of Christ affect Him as to His divine nature?

A. It was the resuming of the glory which He had with the Father before He came into this world—St. John, xvii. 5.

Q. How, as to His human nature, or as Son of Man?

A. It was the glorification of His humanity, and the reward of His humiliation—Heb. xii. 2; Phil. ii. 8, 9.

Q. What are the benefits to us from the Ascension of Christ in our nature?

A. He appears in the presence of God for us as our Mediator, Intercessor, and Advocate; pleading, as our High Priest, His sacrifice of Himself for us —Heb. ix. 24; vii. 25; 1 John, ii. 1.

Q. What further result from it do the Scriptures mention?

A. The gift of the Holy Ghost is always stated to depend on this event—St. John, vii. 39, and xvi. 7; Acts, ii. 33.

Q. Whence this dependence of the gift of the Spirit on the departure of Christ?

A. The Holy Spirit being in His extraordinary gifts the "witness" to Christ as Saviour (St. John, xv. 26, 27), His mission did not commence until that of Christ was accomplished: and in His ordinary operation being "the Spirit of *adoption*," "by whom we have access, through the Son, to *the Father*" (Ephes. ii. 18), He could not be given until Christ had laid aside "the form of a servant" (which He wore so long as He was on earth), and had *gone to the Father* to realize this result of His Incarnation,

Digitized by Google

and obtain this great "privilege" for those who should believe on Him—St. John, i. 12, 13, with 14; xx. 17; Gal. iv. 6, 7; 1 John, i. 3.

Q. How does the Apostle Paul illustrate this privilege of the Christian Church, and result of the Ascension, by reference to the type of the Ascension already mentioned?

A. He represents it as liberty to all believers now "to enter into the Holiest with boldness," which to any but the High Priest of old was death—Heb. x. 19–22.

Q. Where in the daily Service of the Church is this result of the Ascension acknowledged?

A. In the '*Te Deum*,'—in the words, 'when thou didst overcome the sharpness of death, *thou didst open the Kingdom of Heaven* to all believers.'

Q. Is there yet a further benefit to us from this event?

A. It is the earnest of our being hereafter with Christ where He is—St. John, xiv. 2, 3; Heb. vi. 19, 20.

II. Q. What, in addition to His Ascension, does Christ's *sitting at the right hand* of God the Father Almighty teach us respecting Him?

A. That, being set down on the throne of God—(Heb. i. 3; Rev. iii. 21) "all power in Heaven and Earth is His"—St. Matt. xxviii. 18; and that He is "Lord of all," both angels and men—1 Pet. iii. 22; Ephes. i. 20–22.

Q. What inference is drawn from this fact in Scripture relative to our redemption by Him?

A. That it is *perfected*, by His one sacrifice for sin thus proved to be sufficient—Heb. x. 11–14.

Digitized by Google

Q. What is the practical lesson from this event additional to that from the Saviour's death and resurrection?

A. That as by our Baptism into Christ we are "dead" and "buried," and "risen with Him," so we should ascend with Him in the Spirit which is His ascension-gift—Col. iii. 1–3.

Q. Where does the Church inculcate this?

A. In the Collect for the Ascension:—'Grant, O Lord, that like as we do believe Thine only-begotten Son Jesus Christ to have ascended into the heavens, so we may in heart and mind thither ascend, and with Him continually dwell.'

SECTION XII.

THE SECOND VOW—*continued.*

THE CREED—ART. II. § 7.

'*From thence He shall come to judge the quick and the dead.*'

I. Q. Had the second coming of Christ from heaven been foretold in connexion with His ascension?

A. Yes: in Ps. cx. 1, which limits His session at the right hand of God "*until* His enemies be made His footstool."

Q. How is this determined to be the meaning of the Prophecy, and not *in order that* His enemies be

Digitized by Google

subjected to Him while in heaven at the right hand of God?

A. It is determined by the sequel of the Psalm which relates to His coming in *judgment* (ver. 5, 6: with Rev. vi. 15–17; xix. 11–15): and by the Apostle's comment, Heb. x. 12, 13.

Q. What Prophecies of the New Testament connect both events?

A. That of the angels at His Ascension—Acts, i. 10, 11, with 6; and of St. Peter, Acts, iii. 21.

Q. Did our Lord Himself predict His Second Advent?

A. Yes; to His disciples—St. Matt. xvi. 27; and in His last discourse with them—chs. xxiv., xxv.; and before the Sanhedrim—xxvi. 64.

Q. Will His coming be visible to all, or only to some like His Ascension?

A. To all—St. Matt. xxiv. 30; Rev. i. 7.

II. Q. For what purpose do we confess here that we look for Christ to come?

A. 'To judge the quick and the dead.'

Q. What Prophecies were there, before the first Advent, of a coming of the Lord *to judge*?

A. It was foretold by Enoch in a prophecy preserved in the Epistle of St. Jude, ver. 14: and in Ps. l. 3, 4; xcvi. 13; &c. &c.

Q. What Scriptures determine that these prophecies relate to Christ, or that HE shall be the Judge?

A. St. John, v. 22; Acts, xvii. 31; 2 Cor. v. 10.

Q. What does this prove as to Christ?

A. That He is Omniscient—Rom. ii. 14,

Digitized by Google

Q. What reason is assigned for this appointment?

A. That He may be honoured equally with the Father—St. John, v. 22, 23.

Q. Who are meant by '*the quick*'?

A. '*The living*' at the Lord's coming.

Q. What Scriptures so distinguish those to be judged?

A. Acts, x. 42; 1 Pet. iv. 5.

Q. What Scriptures describe the judgment of the quick?

A. The Parable of the Tares—St. Matt. xiii; of the Wise and Foolish Virgins—xxv. 1, &c.; and of the Shepherd dividing the Sheep from the Goats—ver. 31–end.

Q. What types have there been of this judgment?

A. "The days of Noah," and "of Lot," as stated by our Lord—St. Luke, xvii. 26–end.

Q. Where have we a description of the judgment of "*the dead*"?

A. In the Revelation—ch. xx. ver. 11–end.

III. Q. What addition is made to this Article in the Nicene Creed?

A. 'Of whose kingdom there shall be no end'?

Q. What Prophecy of Christ's coming is here referred to?

A. That of Daniel, ch. vii. 13, 14: where His kingdom is thus contrasted with those previously represented to the Prophet in vision.

Q. What Scripture connects the kingdom of Christ with His coming to judge the quick and the dead?

A. 2 Tim. iv. 1, "who shall judge the quick and the dead at His *appearing and kingdom*."

Digitized by Google

Q. What other Scriptures connect His coming and kingdom?

A. St. Luke, xix. 11, 12, &c.; and xxi. 25–31; Rev. xi. 15–18; xix. 11, with 16; &c. &c.

SECTION XIII.

THE SECOND VOW—*continued.*

THE CREED—ART. II.—*concluded.*

ON REDEMPTION.

Q. What does the Catechism state that you learn, in summary, from this Second Article of the Creed?

A. '*Secondly, I learn to believe in God the Son, who redeemed me and all mankind.*'

I. Q. What is the meaning of the word 'redeem' in Scripture?

A. 'To redeem' is '*to deliver or release by paying a ransom,*' as a slave; or '*to buy back a forfeited possession*'—Lev. xxv. 24–27; and 47–49.

Q. Do we not find redemption without ransom also mentioned?

A. Yes: redemption by *power*, as of a captive unrighteously enslaved by an enemy—Deut. vii. 8, &c.

Q. Which is the redemption effected for us by Christ, here referred to?

A. Redemption by ransom.

Q. What Scriptures so define it?

A. Titus, ii. 14; 1 Pet. i. 18, 19; Rev. v. 9; &c.

Digitized by Google

Q. Why (are we taught) is the redemption of man by ransom and not by power only?

A. To vindicate the righteousness of God in the remission of sin—Rom. iii. 25, 26; and because the power of Satan and of Death, by which man is held captive, is a *legal* power obtained by his fall—Heb. ii. 14, 15; 1 Cor. xv. 56, 57.

Q. Is not the redemption by Christ also redemption by *power?*

A. Yes: the redemption, yet future, of His Church from death and the grave at his Second Coming—1 Cor. xv. 26, and 53–57 (with Hos. xiii. 14); Phil. iii. 21. Compare also Ephes. i. 14.

II. Q. What Scriptures declare 'all mankind,' or 'the world,' to be the objects of redemption *in the purpose of God?*

A. St. Luke, ii. 13, 14; St. John, iii. 16, 17; 2 Cor. v. 19; 1 Tim. ii. 4; 2 Pet. iii. 9; &c.

Q. Where is 'the world' said to be moreover the object of redemption *as accomplished by Christ?*

A. St. John, i. 29; 1 John, ii. 2; iv. 14; 1 Tim. i. 15; ii. 6; &c.

Q. What Scripture states the universality of the redemption in reference to the sin of Adam and its consequences?

A. In Romans, v. 15–19, St Paul draws a parallel between "the offence of *the one man*," Adam, and the redemption "*by one*, Jesus Christ," to show that, the former being met by the latter, all who have been affected by the one event are interested in the other.

Q. Where else does the Church teach this truth?

A. In many parts of the Liturgy; as, in the daily

Digitized by Google

Service, in 'the Prayer for all Conditions of Men,' and 'the General Thanksgiving;' in the Litany, in the petition to God 'to have mercy upon all men;' and the invocations of Christ as 'the Lamb of God that taketh away the sin of the world.' But most particularly in the Office of the Holy Communion, in the Prayer of Consecration, in the words, 'who made there by His one oblation of Himself, once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction *for the sins of the whole world:*' and afterwards in the distribution of the Elements, saying to each person, 'the body of our Lord Jesus Christ which was given *for thee*' . . . . 'the blood of our Lord Jesus Christ which was shed *for thee.*'

Q. Have we any other evidence of the love of God to the world or mankind at large?

A. Yes: His providential blessings dispensed alike to all are a witness that "He is good to all, and His tender mercies are over all His works"—Ps. cxlv. 9, 15, 16; St. Matt. v. 45; Acts, xiv. 17.

SECTION XIV.

THE SECOND VOW—*continued.*

THE CREED—ART. III. § 1.

'I believe in the Holy Ghost.'

Q. It has been already noticed that the Creed contains three principal Articles:—Whom do we confess in the third?

A. 'The Holy Ghost,' or 'Holy Spirit.'

Digitized by Google

Q. Is this *order* in confessing the Divine Persons indicated in Scripture?

A. Yes: they are always so named there.

Q. What words are here added in the Nicene Creed in explanation of this order?

A. 'Who proceedeth from the Father and the Son.'

Q. Where is this subordination taught in Holy Scripture?

A. It is stated by our Lord—St. John, xv. 26; and is inferred from the frequent titles "the Spirit *of God*," and "the Spirit *of Christ*."

Q. In what other places is the Holy Ghost mentioned conjointly with the Father and the Son?

A. In St. Matthew, xxviii. 19; 2 Cor. xiii. 14; 1 John, v. 7; &c.

Q. What do these Scriptures prove respecting the Holy Ghost?

A. That He is one with the Father and the Son, and yet equally with them a distinct Person.

Q. On what occasions was special evidence granted of the personality of the Holy Ghost?

A. At the Baptism of Christ—St. Matt. iii. 16, 17; and on the day of Pentecost: on both which occasions, moreover, He assumed a visible form. See also Acts, v. 3, 4, 9; and xiii. 2; Heb. iii. 7.

Q. Where in Scripture is the Holy Ghost first mentioned?

A. In Gen. i. 2, where He is united with the Creator, God the Father, and the Divine Word in the creation of the world. (See above, Art. I.)

Q. What was the character of the operation of the Holy Spirit under the Old Testament?

Digitized by Google

A. He is there principally revealed as given for *Inspiration* and extraordinary endowment for sacred offices.

Q. How does the Nicene Creed express this?

A. In the words 'Who spake by the Prophets.'

Q. By what other words does the Nicene Creed define the office of the Holy Ghost?

A. 'The Lord, and Giver of Life.'

Q. What life is here intended?

A. The spiritual life communicated in regeneration: that which we have by creation being from 'God the Father Almighty,' as stated in the first Article of the Creed.

Q. What is the meaning of the term "Holy," by which the Divine Spirit is here designated?

A. As applied to God it means *separate* (i. e. from evil), and so, *pure:* and, as applied to other persons and things, *set apart* or *consecrated* to the service of God, and so, *sanctified.*

Q. Why is this term specially applied to the Divine Spirit?

A. Not as distinctive of His *nature*, in which view it equally applies to the Father and the Son: but of His special *office* in the work of redemption as our Sanctifier.

Q. How is this shown to be the sense of the Church here?

A. In the summary of this Article of the Creed which follows:

'*Thirdly, I learn to believe in God the Holy Ghost, who sanctifieth me and all the elect people of God.*'

Q. How does the Holy Ghost sanctify us?

A. By dwelling in us as a principle of new and

Digitized by Google

heavenly life—Rom. viii. 2–4; and 9, 10; 1 Cor. iii. 16; vi. 19; &c.

Q. What is the meaning of the word '*elect*'?

A. *Chosen*—that is, out of the world or the mass of mankind.

Q. Who, then, are 'the elect people of God'?

A. Ostensibly the Church, or body of the Baptized, who name the name of Christ, is the 'elect people of God' in this Dispensation, as defined by the Apostle—Acts, xv. 14; corresponding to Israel, the election under the former Dispensation: (compare 1 Pet. i. 2, and ii. 9.) But as applied to those actually 'sanctified by the Holy Ghost,' it is the designation of those finally *approved* and found faithful, as distinct from those who are only "called"—St. Matt. xx. 16, and xxii. 14; Rev. xvii. 14; (where the term rendered "*chosen*" is the same elsewhere rendered "*elect*").

SECTION XV.

THE SECOND VOW—*continued.*

THE CREED—ART. III. § 2.

'*The Holy Catholic Church.*'

I. Q. What is the meaning of the word '*Church*'?

A. An '*assembly*' or '*society*' of persons *called* or *collected together* out of the mass of mankind.*

* Gr. ἐκκλησία, fr. ἐγκαλέω: rendered "*assembly*"—Acts, xix. 32, 39, 41.

Digitized by Google

Q. Where does it first occur in the New Testament?

A. In St. Matt. xvi. 18, 19, our Lord's Prophecy to the Apostle Peter of its foundation.

Q. When was the Church founded in fulfilment of that prediction?

A. On the day of Pentecost, as detailed in Acts, ii. 41–47.

Q. How was this prediction fulfilled as regards the promise to the Apostle Peter to give to him the keys of the Kingdom of Heaven?

A. By his being selected to open the door of faith first to the Jews, as in the chapter of Acts just referred to, on the day of Pentecost; and afterwards to the Gentiles, as recorded in ch. x.

Q. Was the Church designed to be a visible body?

A. Yes; as proved by the history of its *foundation* and *enlargement*—Acts, ii. 47; and iv. 4; and v. 14, with 13.

Q. What other proof have we of this from the Church's *constitution*?

A. Its being placed, as an organized society, under a divinely appointed *government* and *ministry*, to continue by succession to the end.

Q. What Scriptures state this?

A. Our Lord has stated that His Church, or "Household," should continue under a stewardship deriving its authority from Himself, even until His return—St. Luke, xii. 35–43; and the same is stated Ephes. iv. 11–16; confirmed by the Apostles' appointment of successors—Acts, xiv. 23; 2 Tim. ii. 2 (with iv. 5, 6); Titus, i. 5; Heb. xiii. 17; &c.

Digitized by Google

Q. In what capacities are the present ministers of the Church successors of the Apostles?

A. As "ministers and stewards," and "pastors and teachers:" offices which the Apostles held in common with those appointed by them; and which continue, though the Apostleship held by them has ceased: so 1 Cor. iv. 1, with iii. 22 (and St. Luke, xii., and Ephes. iv. just referred to); Acts, xx. 28, with 31–35; 1 Pet. v. 1–3; &c.

II. Q. What word in this acknowledgment of 'the Church' marks its connexion with this—the third great Article of the Creed,—the belief in "The Holy Ghost"?

A. The term "Holy:"—the Church being regarded as a body *sanctified* and set apart to be "a habitation of God through His Spirit"—Ephes. ii. 22; and "the Temple of the Holy Ghost"—1 Cor. iii. 16.

Q. Does this term imply the individual and personal holiness of each member of the Church at all times?

A. No: it denotes that the Church is as a body, and collectively, 'holy;' as was Israel of old as a people, who, in this respect, were the type of the Church—1 Pet. ii. 9, with Deut. iv. 20: and this notwithstanding the false profession of some of its members.

Q. By what emblem does our Lord exemplify this?

A. By a Vine and branches, all of which are regarded as "in Him" though some of them prove to be dead, and are cut off in the end—St. John, xv. 5, 6.

III. Q. What is meant by the term 'Catholic'?

A. 'Universal.'

Digitized by Google

Q. In what respect is the Christian Church 'Catholic'?

A. First, as being intended and adopted to embrace persons out of *the whole world* in contradistinction to the Jewish Church, according to the Apostolic commission—St. Matt. xxviii. 19 (see also 1 Cor. i. 2; Gal. iii. 28; Rev. vii. 1). And, secondly, in respect of the Faith; as holding *entire* and uncorrupt the truth which is preached "for obedience to the faith among all nations;" whence also 'the Faith' is called 'Catholic' in the Athanasian Creed.

Q. Is not then a majority of number, and universality of extent, necessary to Catholicity?

A. No: the true Faith might be held by a comparatively small minority of those called Christian, who would notwithstanding constitute 'The Catholic Church' because preserving 'the Catholic Faith.'

IV. Q. How does the Nicene Creed additionally define 'The Church'?

A. As 'One' and 'Apostolic.'

Q. What Scriptures teach that the Church is 'One'?

A. The history of its foundation before referred to—Acts, ii. (see verse 42): and the various emblems used to designate it,—viz., a tree and its branches—St. John, xv.; a body and its members—1 Cor. xii. 13, 14, &c.; a building and its component parts—1 Pet. ii. 4, 5.

Q. Were the Churches founded by the Apostles in various places regarded as separate and independent bodies, or as branches of the 'One Catholic Church'?

Digitized by Google

A. As branches of the One Church, observing the same "ordinances" and "customs," and "walking by the same rule"—1 Cor. vii. 17; xi. 16; xvi. 1; Phil. iii. 16; &c.

Q. What other proofs of this have we?

A. The numerous warnings against "schisms" or "divisions;"—Rom. xvi. 17; 1 Cor. i. 10–12, and xii. 25; Ephes. iv. 3–6, 15, 16; &c.

SECTION XVI.

THE SECOND VOW—*continued.*

THE CREED—ART. III. § 3.

'*The Communion of Saints.*'

Q. What is the design of this clause in this place?

A. It is added in further explanation of the former, to show the relation of the members of the Church to each other, and the duties consequent.

Q. How does this appear?

A. From its omission from the Nicene Creed, which has only, 'I believe one Catholic and Apostolic Church.'

Q. What is the meaning of the word '*saints*'?

A. It means literally persons *separated* from the rest of the world to be the Lord's people; and thus *holy* or *sanctified.*

Q. To whom then does this term apply?

A. It applies, like the similar term 'Holy,' to

Digitized by Google

the Church collectively or the body of professed Christians. (See previous Section, Head II.)

Q. What instances are there of this collective application of it to the Church?

A. The addresses of the Epistles to various Churches,—viz., "To *the Church* of God which is at Corinth, to them that are sanctified in Christ Jesus, *called saints*, with all that in every place call *on the name of* Jesus Christ our Lord." . . . . "To the *Church* of God which is at Corinth, *with all the saints* which are in all Achaia." . . . "To *the saints* which are at Ephesus, and to the faithful in Christ Jesus." . . . . "To *the saints* and faithful brethren in Christ which are at Colosse," &c.—1 and 2 Cor. i. 1, 2; Ephes. i. 1; Coloss. i. 2.

Q. What is the strict application of the term?

A. It strictly applies to those who are—not only externally and by profession connected with the Church, but—actually sanctified by the indwelling of the Holy Spirit, and 'very members incorporate in the body of Christ.'

II. Q. What is "*the communion* of saints"?

A. It is twofold,—first, their communion with God; and, secondly, their communion with each other.

Q. What passages speak of it as communion with God?

A. It is spoken of as "fellowship* with the Father and with His Son Jesus Christ"—1 John, i. 3 (see also St. John, xvii. 20–23): as "union with Christ"—St. John, xv. 4, 5: and as "the communion" (or "participation") "of the Holy Spirit"—2 Cor. xiii. 14; Rom. viii. 9, and 15, 16 (compare Gal. iv. 6, 7).

* *κοίνωνία*, elsewhere also rendered "communion."

Digitized by Google

Q. What passages speak of it as the communion of the saints with each other?

A. It is spoken of as the union of the members of a body—1 Cor. xii. 12, 13; and of the children of a family—Ephes. ii. 18, 19; and iv. 4–6. (See Part II. § 1).

Q. Considered as a whole, under what two distinct aspects is this family regarded in Scripture?

A. As partly in heaven and partly on earth—Ephes. iv. 15.

Q. Does 'the communion of saints' embrace the former class,—the saints departed this life, as well as those on earth?

A. Yes; inasmuch as "they without us cannot be made perfect"—Heb. xi. 40; and they wait, together with those on earth, the consummation of redemption—Rev. vi. 9–11.

Q. Where does our Church recognise this?

A. In the Communion Service,—in the thanksgiving 'for those departed this life in the faith and fear of God,' accompanied by a prayer that 'we *with them* may be partakers of His heavenly kingdom' (*Prayer for Church Militant*). At the burial of the dead, in the prayer 'that it may please Thee of Thy gracious goodness shortly to accomplish the number of Thine elect, and to hasten Thy kingdom; that we, *with all those that are departed in the true faith of Thy holy Name*, may have our *perfect* consummation and bliss, both in body and soul, in Thy eternal and everlasting glory.' And, in the commemoration of the saints departed, on the feast of 'All saints.'

Digitized by Google

Q. How should 'the communion of saints' be realized as regards those on earth?

A. By "endeavouring to keep the unity of the Spirit in the bond of peace"—Ephes. iv. 3; by sympathy of the members of the body with each other in adversity and prosperity—1 Cor. xii. 26; and readiness, if need be, to hold their temporal substance at the service of their brethren, as exemplified by the primitive Church—Acts, iv. 32, 34, 35; 2 Cor. viii. 1–4 (in which latter passage the word "fellowship" is "communion" in this sense).

SECTION XVII.

THE SECOND VOW—*continued.*

THE CREED—ART. III. § 4.

'*The forgiveness of sins.*'

Q. What is sin?

A. "Sin is the transgression of the law"—1 John, iii. 4.

Q. What is the desert of sin?

A. The curse of the law—Deut. xxvii. 26, with Gal. iii. 10; and death—Rom. vi. 23.

Q. Do the Scriptures speak of sin in any other sense than *actual* sin?

A. Yes: as *original* or *birth*-sin—Ps. li. 5; Job, xiv. 4; Ephes. ii. 3.

Q. How does the Church define original sin?

A. The Ninth Article of Religion says, that 'ori-

Digitized by Google

ginal sin is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world it deserveth God's wrath and damnation.'

Q. Are then all mankind under condemnation because of sin?

A. Yes: St. Paul in Rom. i. ii. iii., has proved at length of "both Jews and Gentiles, that they are all under sin," and that "all the world is guilty before God;" inasmuch as "all have sinned and come short of the glory of God:" (see especially iii. 9, 19, 23).

Q. In what way was it revealed under the Old Testament that 'the forgiveness of sin' might be obtained?

A. By sacrifices only—Heb. ix. 22.

Q. What reason is assigned for remission of sin being by the shedding of blood?

A. The blood of the victim being its life, it was thus signified that man's life was forfeited by sin according to the original sentence; as stated in Leviticus—ch. xvii. 11, where the Lord says, "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul."

Q. Why could not these sacrifices really atone for sin?

A. Because theirs was not the life forfeited.

Q. What then has fulfilled these types?

Digitized by Google

A. The sacrifice of Christ and the shedding of His blood—Heb. ix. 11, 12; and 25–28; and x. 4–7; St. John, i. 29; x. 11.

Q. By what similitude is the forgiveness of sin usually explained?

A. The remission of a debt, as in the Lord's Prayer—St. Matt. vi. 12. (Compare the parables St. Matt. xviii. 23–end; and St. Luke, vii. 41–48).

Q. What difference is there between forgiveness of sin as now experienced and under the former Dispensations?

A. It is now a *perfect* remission, once for all, owing to the perfect atonement for sin made by Christ, in consequence of which "there is no more remembrance of it;" whereas it was then imperfect, and remembered again from time to time as yet unatoned for—Heb. x. 1–3, and 11–17.

Q. What is the connexion between 'the forgiveness of sins' here confessed and this third Article of the Creed relating to the Holy Ghost?

A. It is explained by the Nicene Creed, which says here, 'I believe one Baptism for the remission of sins;' and Baptism is inseparably connected with the office of the Holy Spirit? (See Part I. Sec. 2).

Q. In what places of Scripture is the forgiveness of sins thus connected with Baptism?

A. Acts, ii. 38; and xxii. 16; Colos. ii. 11–13; 1 Pet. iii. 21; &c.

Q. In what way is Baptism connected with this blessing?

A. Not as its *cause* (which is only the blood of Christ), but as the appointed means of *communicating* the blessing, or as the *application* of the blood of Christ for the remission of sin (See Heb. x. 22, with 19.)

Digitized by Google

SECTION XVIII.

THE SECOND VOW—*continued.*

THE CREED—ART. III. §§ 5 & 6.

'*The Resurrection of the Body, and the Life everlasting.*'

Q. What is the difference between the truths here confessed and those which are the subject of the former clauses?

A. The truths in the former clauses are all *facts;* those here confessed are events yet to be, or matter of *hope* as well as of *faith.*

Q. How does the Nicene Creed mark this distinction?

A. In saying here, '*I look for* the Resurrection of the body, and the life of the world to come.'

Q. In what sense is the Resurrection here confessed?

A. Chiefly as the privilege of the believer and hope of the Church; as appears from the articles with which it is here connected; and from that same expression in the Nicene Creed—'*I look for* . . .'

Q. Where does the Church confess distinctly the general Resurrection,—of the unjust as well as of the just?

A. In the Athanasian Creed: 'At whose coming all men shall rise again with their bodies: and shall give account of their own works. And they that

Digitized by Google

have done good shall go into life everlasting: and they that have done evil into everlasting fire.'

Q. Whence do we derive the knowledge of this truth?

A. From the Scriptures or Revelation only; and accordingly it was unknown even to the wisest of of the heathen—Acts, xviii. 32.*

Q. By whose power do the Scriptures say the resurrection shall be effected?

A. By the power of Christ and at His word—St. John, v. 26–29; and xi. 25; 1 Cor. xv. 22.

Q. What do they teach as to the nature of the resurrection-body of the redeemed?

A. That it will be raised "in incorruption—in glory—and in immortality"—1 Cor. xv. 42, 43, and 53, 54.

Q. To what is this difference owing in their case?

A. It is the consequence of their being members of Christ and of the spiritual life they have received in Him—1 Cor., same ch. ver. 44, 45; Rom. viii. 11; 2 Cor. v. 1–5.

Q. In what likeness then are they raised?

A. In the likeness of Christ's glorified body—1 Cor. xv. 49; Phil. iii. 21; 1 John, iii. 2.

Q. By what analogy do the Scriptures illustrate *the manner* of the Resurrection of the redeemed, and the difference between their present and future bodies?

A. By the difference between the ear of corn and the grain sown—1 Cor. xv. 36–38.

* See the testimonies in Bishop Pearson on the Creed.

Digitized by Google

Q. How is the Resurrection of the body connected with this, the third division of the Creed?

A. As being the consequence of Regeneration, which is effected by 'The Holy Ghost;' and the privilege of 'The Holy Catholic Church.'

Q. Was the resurrection of the body revealed under the Old Testament?

A. Yes: it was implied in the Promise to Abraham and the Patriarchs, as our Lord shows—Matt. xxii. 31; and St. Paul, Heb. xi. 13–16.

Q. Was it the subject of any Prophecy?

A. Of several—being foretold by Job, ch. xix. 25, 26; by David, Ps. xvii. 15, and xlix. 15, and xc. 3, &c.; by Daniel, xii. 2, 3; by Hosea, xiii. 14; and revealed in vision to Ezekiel, ch. xxxvii. 1–14.

§ 6. '*The Life everlasting*.'

Q. In what sense is this here confessed among the Articles of Faith?

A. As a further privilege of the redeemed, and the result of their resurrection.

Q. What passages of Scripture so speak of it?

A. St. John, iii. 16; x. 28; xvii. 2, 3; Rom. vi. 22, 23; 1 John, v. 11, 12; &c. &c.

Q. How is this hope connected with faith in 'The Holy Ghost'?

A. As being, together with the Resurrection here confessed, the result of regeneration—Gal. vi. 8; St. John, iv. 14.

Q. How do the Scriptures describe the blessedness of those who partake of this everlasting life?

Digitized by Google

A. They shall be freed for ever from all the sorrows and ills of this life—Rev. vii. 15-17; xxi. 4.

They shall "see God," and "serve Him continually"—xxii. 3, 4.

They shall associate with the blessed angels in the presence of God and of Christ—Heb. xii. 22-24.

They shall receive "an inheritance incorruptible, undefiled, and unfading"—1 Pet. i. 3-5. And—

They shall be "glorified together with Christ," and "reign with Him"—Rom. viii. 16, 17; 2 Tim. ii. 12.

Q. What will be the portion of the wicked and unbelieving?

A. They rise to "the resurrection of damnation" —St. John, v. 29.

"To shame and everlasting contempt"—Dan. xii. 2.

"They shall not see life, but the wrath of God abideth on them"—St. John, iii. 36; Rom. ii. 8. 9.

They will be cast "into outer darkness where shall be weeping and gnashing of teeth"—St. Matt. xxv. 30; and—

They will be associated with "the Devil and his angels," and partakers of their sufferings and punishment —ver. 41.

Digitized by Google

SECTION XIX.

THE THIRD VOW—OBEDIENCE.

THE TEN COMMANDMENTS—INTRODUCTORY.

Q. '*You said, that your Godfathers and Godmothers did promise for you, that you should keep God's Commandments. Tell me how many there be?*

A. '*Ten.*

Q. '*Which be they?*

A. '*The same which God spake in the twentieth Chapter of Exodus, saying, I am the* LORD *thy God, who brought thee out of the land of Egypt, out of the house of bondage.*'

Q. What was the obligation on Israel to keep these Commandments?

A. Their redemption from Egypt to be the Lord's peculiar people, as stated in this preface—"I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage." See also ch. xix. 3–8 (preparatory to the giving of the Law in ch. xx), and Deut. iv. 32–34, and 39, 40; Ps. cvi. 21.

Q. What are the obligations on us as Christians to keep God's commands?

A. That He is *our God* in a more special sense: and has *redeemed* us from a worse bondage—to Satan, sin, and death,—by the great ransom of the blood of Christ—Col. i. 13; Tit. ii. 14; 2 Tim. ii. 26.

Digitized by Google

Q. What passages state the analogy between the Church's redemption and calling and that of Israel?

A. 1 Peter, i. 15, 16; ii. 9, 10; &c.

Q. What then is the principle of our obedience?

A. Faith in God as revealed to us in the Gospel.

Q. How does the Church teach this in the Catechism?

A. By *the Creed* (which contains 'the Articles of the Christian Faith'), preceding *the Commandments.*

Q. Was the Law given to Israel that they might be justified by it, or that by their obedience they might establish a title to acceptance with God?

A. No: for that were impossible except by perfect obedience.

Q. The Apostle Paul adduces three proofs of this, from the circumstances under which the Law was given, in Gal. iii. Which are they?

A. *First*, The curse appended to it—ver. 10 (referring to Deut. xxvii. 26). *Secondly*, The fact that Faith in Christ had been revealed as the ground of justification to Abraham 430 years before the Law was given—ver. 15–18. *Thirdly*, That the Law was ordained "in the hands of a Mediator" (ver. 19), as related in Exod. xx. 18, 19, and the parallel ch. in Deut.—v. 23–31.

Q. What, then, does he state to have been the use of the Law?

A. He says, "it was added because of transgression until the seed should come to whom the promise was made" (i. e. "Christ;" ver. 19), for two purposes:—1st. To convince of sin, or "conclude

Digitized by Google

all under sin," that they might look for justification to Him—ver. 22 (compare Rom. v. 19, and iii. 20); and 2ndly. As a restraint on sin, and an elementary discipline of God's children, preparatory to their full "adoption" and maturity in privilege under the Gospel—ver. 24–26, with ch. iv. 1–7.

Q. We promise in this vow 'to keep God's holy will and commandments.' Can we perform this?

A. Yes, as Christians; for so it is written (Rom. viii. 4), "the righteousness of the Law is fulfilled in those who walk not after the flesh but *after the Spirit:*" and therefore though of ourselves, "in the flesh" or by nature, incapable of doing God's will (ver. 8), we are enabled to do so by the grace of regeneration, or by His Spirit dwelling in us. Compare Gal. v. 16.

Q. What remarkable Prophecy was given of this grace to give effect to the Law under the New Testament or Covenant?

A. Jeremiah, xxxi. 31–34; applied by the Apostle to the Gospel Dispensation in Heb. viii. 7–13.

Q. What difference was made between the Ten Commandments and the other laws given to Israel?

A. They were written by God on two tables of stone—Exod. xxiv. 12, with xxxii. 16; which were deposited in the Ark in the Most Holy Place—Deut. x. 1, 2, with Heb. ix. 4: while the rest of the Law was written by Moses.

Q. What did this denote?

A. The superiority of the Moral to the Ceremonial Law, and also its permanency.

Digitized by Google

Q. How is the Decalogue* or Law of the Ten Commandments divided between the two tables?

A. The first table contains the first four, relating to God: the second the remaining six, which relate to our neighbour or to man.

Q. In what two precepts has our Lord summed up the Ten Commandments?

A. Love to God and Love to man—Matt. xxii. 37–40.

Q. What is remarkable as to the form of the Commandments?

A. That they are all *prohibitory*—beginning for the most part with the words "Thou shalt not—."

Q. What do we learn from this as to the use of the Law?

A. That it was intended to restrain (as are laws in general) the evil of human nature (to which it is thus a witness), rather than for a positive rule of righteousness.

Q. What Scriptures state this to be its use?

A. St. Paul says (1 Tim. i. 8, 9), "The Law is good if a man use it lawfully: knowing this, that (the) Law was not made for a righteous man, but for the lawless and disobedient . . ." Compare Gal. v. 18.

Q. Do not the Ten Commandments then contain the whole rule of life to the Christian?

A. In *the principle* of them, as defined by our Lord in the two great precepts just quoted, they are the Christian's law; but not in *the letter* of them. For as the Christian's obligations are greater than were those of Israel to whom they were given, so is the Law as regards him enlarged also.

* δέκα λόγοι, *The ten words* or *sayings.*

Digitized by Google

Q. Where then are we to look for the Christian's Law or rule of life in its detail?

A. It is embodied in the Life of Christ, who is our "Example" (1 Pet. ii. 21); and expressed in His teaching and precepts, and that of His Apostles. See especially The Sermon on the Mount—St. Matt. v.–vii.; and compare ch. xxviii. 19, 20, with Acts, ii. 42.*

SECTION XX.

THE THIRD VOW—*continued.*

THE FIRST TABLE.

THE FIRST COMMANDMENT.

Q. '*Repeat the First Commandment?*

A. '*Thou shalt have none other Gods but me.*'

Q. Whence the necessity for this command to Israel?

A. Because they were separated and called from among the nations of the earth to witness to the one true God against abounding idolaty—Deut. iv. 35; Isa. xliv. 6–8.†

Q. What is the origin of idolatry?

A. Want of FAITH, causing men to substitute the visible for the invisible, and second causes for the

* The illustration of this will be found under the particular Commandments in the following sections.

† As a proof of the prevalence of idolatry and natural tendency of man to it, though Abraham was born two years after the death of Noah, and 352 after the Flood, his father Terah and all his family were idolaters when Abraham was called—Joshua, xxiv. 2. Laban, father-in-law of Jacob, also had images called "gods,"—Gen. xxxi. 30, 34, 35,

Digitized by Google

First Cause; and thus "to worship and serve *the creature* rather than *the Creator*"—Rom. i. 25.

Q. What was the earliest form of idolatry?

A. The worship of the sun, moon, and stars; from their visible glory and splendour ranking first among the works of creation; and their influence on the seasons of the year, and the productions of the earth, which led to their being regarded as the benefactors of men, and thence as deities; to which other imaginary influences were added in process of time. Then followed the elements,—earth, air, water, fire. Then deceased heroes, considered also as benefactors of mankind.

Q. Did not the various systems of idolatry acknowledge one Supreme Deity, as the chief object of worship?

A. Yes;* but He was supposed to be too high and exalted to be approached by men or to concern Himself about earthly matters; and therefore to have delegated the government of the world to inferior Deities, whose office was that of mediators between Him and men.

Q. How does the first commandment meet these systems of idolatry?

A. As not only requiring the acknowledgment of "Jehovah" as God, but forbidding the acknowledgment of *any other Gods* but Him—not only *instead of*, but *besides*, Him.

I. Q. What then is the first requirement of this commandment considered in its principle?

A. FAITH in God according to the revelation He has vouchsafed to give of Himself.

* Named *Jove* (from Jehovah), and *Jupiter* (or God the Father, Ζευ πατερ).

Digitized by Google

Q. Is it not then sufficient that we believe in God as He was revealed at the giving of the Law?

A. No; for that would be to go back to the Old Testament Dispensation, and to reject the additional light of the New.

Q. What is the chief difference between the revelations of God under each as to His Being?

A. To Israel He was revealed in the Unity of the Godhead, for the reason just stated, as a witness against idolatry—(Deut. vi. 4): but to us He is further revealed in Trinity, as "The Father, Son, and Holy Ghost"—St. Matt. xxviii. 19; St. John, xvii. 3; 1 Cor. viii. 4–6.

Q. What is the breach of this commandment as regards this requirement?

A. We break this command, and are guilty of idolatry in principle:—

1. By entertaining any views of the nature, character, or dealings of God different from those revealed in Holy Scripture, which is to make a God of our own imagining—Ps. l. 21.

2. By ascribing to second causes, i. e. the means or instruments by which He works, that which is "His work and the operation of His hands:" or denying His constant overruling Providence.

3. By arrogating to ourselves glory in any way —Dan. iv. 29, 30; Acts, xii. 23; or trusting in ourselves, or in any other, for help, or success in any undertaking—Jer. ii. 13; and xvii. 5–8.

4. By acknowledging any other Redeemer, or Mediator, than the one whom He has appointed, even Christ, "*in whom*" He is revealed "reconciling the world to Himself"—1 Tim. ii. 5.

Digitized by Google

II. Q. What is the second requirement of this command?

A. LOVE to God with *all* the heart, soul, and strength; as being the *one only* God, and the Author of all our blessings—Deut. vi. 4 with 5.

Q. What do the Scriptures designate Idolatry in this view?

A. All inordinate affections and desires which divide the heart with Him: for example—

1. "Covetousness" in general—Eph. v. 5; Col. iii. 5.

2. "The Love of money" or "Mammon" in particular—St. Matt. vi. 24.

3. Indulgence of the Appetites—Phil. iii. 19.

4. Love of the world (of which Satan is styled "*the God*"—2 Cor. iv. 4) 1 John, ii. 15.

5. Resting in His gifts, by receiving them without thankfulness, or not glorifying Him as the Giver—Rom. i. 21; 1 Cor. x. 31, with 30.

III. Q. What, thirdly, does this command require from us on the part of God?

A. OBEDIENCE—that we should faithfully serve Him, and be guided in all things by His will.

Q. How may we be guilty of idolatry in this respect?

A. By preferring the authority and Commandments of men to those of God (St. Matt. xv. 3–9): or paying regard to the opinions, customs, and fashions of the world more than to the Divine will (Ephes. ii. 2): or loving the praise of men more than the praise of God—St. John, xii. 43.

Digitized by Google

SECTION XXI.

THE THIRD VOW—*continued.*

THE SECOND COMMANDMENT.

Q. Repeat the Second Commandment.

A. '*Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and show mercy unto thousands in them that love me, and keep my commandments.*'

Q. What is the difference between this Commandment and the first?

A. The first relates to the *object* of worship; the second to the *manner* of it, or the worship itself; the first forbids *Polytheism*, or the acknowledgment of more Gods than one; the second, *Idolatry* in particular, as distinct from it.

Q. What is the meaning of the word *Idol*?

A. It is the same as the words "*image*" and "*likeness*" in this Commandment,—a *visible* representation of the invisible.*

* εἰδωλον, fr. εἰδω, to see.

Digitized by Google

Q. What is the first instance of Israel's idolatry?

A. The making of the "molten calf"—Exod. xxxii.

Q. Is there reason to believe that they regarded it as the supreme God or "Jehovah" who had been made known to them at Sinai?

A. No: on the contrary, they proposed it as a substitute for Moses (whom they had asked to act as mediator between them and Him—ch. xx. 18, 19), as stated in ch. xxxii. ver. 1. And moreover they did not call it "Jehovah," but "Gods" (or "Elohim"), a name given sometimes in Scripture to the Angels and to representatives of God: through which they intended to worship "Jehovah," as appears from Aaron's proclamation, ver. 5, "To-morrow is a feast to the LORD" (*Heb.* "JEHOVAH").

Q. Have we any evidence from Scripture that the Heathen Idolatry recognised an Invisible Deity as the object of worship distinct from the Idols?

A. The instance of the Athenians, in Acts, xx. proves it; whose city was "full of idols" (ver. 16, marg., and ver. 29), and who had at the same time an altar inscribed "To The Unknown God"—ver. 23.

Q. What various forms of idols does this Second Commandment particularize?

A. 'Any *graven image*' made to ourselves, or '*the likeness* of any thing' in the universe.

Q. What two acts in regard to such idols or images does this Commandment specify as Idolatry?

A. *Bowing down to them* or *worshipping them.*

Q. What preservative against this idolatry does

Digitized by Google

the Christian religion afford which the Jews had not?

A. The revelation of God in Christ (John, i. 18; xiv. 9), "who is *The Image* of the invisible God" —Col. i. 15; Heb. i. 3.

Q. At what time were images first introduced into Christian worship?

A. About the fifth century of the Christian era.

Q. What explanation is given of the veneration paid them?

A. That the honour paid to them is given to the Objects which they represent.

Q. Does this plea exonerate from the charge of idolatry?

A. No: inasmuch as the same plea might be urged in exculpation of the ancient idolatry of the Jews, and also of the Heathen.

Q. Is this Idolatry in the sense of the Second Commandment?

A. Yes; inasmuch as this honour includes *bowing down* to them, if not *worshipping* them, both which acts are alike forbidden by it.

NOTE.—It should not be overlooked, as an additional evil arising from the use of images in Christian worship, that it is an insurmountable hindrance and stumbling-block in the way of the conversion of the Jews, and also of Mahomedans, who abhor any approach to idolatry. And accordingly, so it has been from their first introduction:—'Christians, who, in the first ages, were reproached by the heathen for not having images, were in the seventh century accused by the Jews and even by Mahomedans of the grossest idolatry.'—*Bp. Tomline*, Art. xxii. 360.

Q. What is the sanction of this command, by which it is enforced?

A. God says that He is "a jealous God: visiting the sins of the fathers on the children."

Digitized by Google

Q. In what sense is He "a jealous God"?

A. In that "He will not give His glory to another"—Isa. xlii. 8; and regards this sin especially as apostasy and unfaithfulness—Isa. liv. 5, with Jer. iii. 6–9.

Q. How are we to understand the visiting of sin "unto the third and fourth generation"?

A. It was literally verified in the instance of the people to whom the Law was given, in the removal of both kingdoms of Israel and Judah because of this sin. (See 1 Kings, xii. 23; Acts, vii). But *we* should apprehend a severer punishment than any temporal calamities such as, for the most part, formed the sanction of the commands given to Israel.

Q. What definition has our Lord given of true and Christian worship?

A. In St. John, iv. 24, He says, "God is a Spirit, and those who worship Him must worship Him *in Spirit* and *in Truth*."

Q. What is it to worship God "*in Spirit*"?

A. "In Spirit" means in contradistinction to any *form*, or visible representation, of the Deity; and also to any one *place* as the exclusive place of His presence: see ver. 20, 21.

Q. What is meant by the words "*in Truth*"?

A. As He is *in reality*, in contradistinction to the types and shadows of the Jewish Dispensation.

Q. How may we fail to render this worship?

A. By offering such worship as is merely *formal;* and by *superstition;* that is, regarding religion as a thing of time, or seasons, or place; or the service of the body and lips instead of the heart.

Digitized by Google

SECTION XXII.

THE THIRD VOW—*continued.*

THE THIRD COMMANDMENT.

Q. Repeat the Third Commandment.

A. '*Thou shalt not take the Name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His Name in vain.*'

I. Q. What is God's purpose in taking a Name?

A. To reveal Himself,—His "*Name*" denoting His *attributes* and *character:* so Exod. iii. 13–15, and xxxiv. 5–7. Compare Prov. xviii. 10.

NOTE.—So in the hymn '*Te Deum,*' we say 'We worship Thy Name.' And in the Collect for the Second Sunday after Trinity,—'Make us to have a perpetual fear and love of Thy holy Name,' &c. &c.

Q. What is the meaning of the Name by which He is called in this command?

A. "THE LORD" is here "JEHOVAH," which denotes what He is *in Himself*, the Self-existent and Infinite Being, the name by which He is distinguished from all false gods—Deut. vi. 4. And "God" is "Elohim," a name which denotes His relation to His creatures as Creator, Preserver, Benefactor, Redeemer, &c.—Ps. c. 3; whence, as here, we read "*Thy* God," and "*our* God," &c.

Q. How was Jehovah revealed to Israel as their God in particular?

A. By His having redeemed them and chosen

Digitized by Google

them to be His people—Ex. vi. 6, 7. (See again the Introduction to the Ten Commandments—ch. xx. 2.)

Q. What was it in Israel's instance to "*take* the Name of the Lord their God"?

A. It denoted their "being called by His Name," or having "His Name called upon them"—2 Chron. vii. 14; Isa. lxiii. 19, and margin of both passages: His "avouching them to be His people," and their "avouching Him to be their God"—Deut. xxvi. 16–18. Compare Numb. vi. 27, "They shall put my Name upon the children of Israel."

Q. What then was it for them to "take this Name *in vain*"?

A. To violate the obligations of this their profession, by conduct unworthy of the Holy Name by which they were thus called—Deut. xxviii. 58.

Q. How was the Name "JEHOVAH" in particular taken in vain?

A. By idolatrous worship—Isa. xlii. 8; Ezek. xxxvi. 20 (with 18).

Q. How the Name of their "GOD"?

A. By breaking His commandments, or by unmindfulness of His mercies in making them His people—Lev. xxii. 31–33. (Compare Micah, iv. 5; "we will *walk in the Name* of the LORD our God").

Q. What proof have we that this is the meaning of this command from the first Table of the Law?

A. It thus perfects that Table as designed to embrace the whole duty to God,—viz. His *worship* and His *service*.

II. Q. What is the Name of God as revealed to us?

A. "The Father, The Son, and The Holy Ghost"

Digitized by Google

Q. By whom is this Name revealed?

A. By Christ—St. John, xvii. 3.

Q. What is it for us to take this Name?

A. We take it in being called '*Christians*.'

Q. Where do we find this Name first given?

A. Acts, xi. 26.

Q. Is it intimated that this was by Divine direction?

A. Yes: such is the import of the word "*called*" there.*

Q. When do we "take the Name of the Lord our God"?

A. In Baptism, when that name is put upon us —Matt. xxviii. 19. (See Part I. Sec. I.)

Q. What passage states at once the relation to God and the obligation implied in the Christian Name?

A. 2 Tim. ii. 19.

Q. In what other ways may the Name of God be taken in vain?

A. By all profaneness—invoking the name of God falsely or thoughtlessly, and every irreverent use of it—Lev. xix. 12, with Deut. vi. 13; St. James, ii. 7. See an instance, Lev. xxiv. 14–16.

Q. What is meant by "not holding guiltless" those who break this command?

A. Entering into judgment with them, and charging their sin to them, as those who so placed themselves out of the covenant of redemption.

* *χρηματίζω*, always implying Divine direction or revelation in the New Testament. E. g. St. Matt. ii. 12, 22; St. Luke, ii. 26; &c.

Digitized by Google

SECTION XXIII.

THE THIRD VOW—*continued.*

THE FOURTH COMMANDMENT.

Q. Repeat the Fourth Commandment.

A. '*Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.*'

Q. What is the meaning of the word "Sabbath"?

A. "Rest."

Q. What day was enjoined to be kept as "the Sabbath"?

A. The Seventh.

Q. What is the reason assigned?

A. That God rested on the seventh day after the six days of creation, as recorded in Gen. ii. 2.

Q. Have we any evidence that the Sabbath was observed before the giving of the Law?

A. The observance is recognised before Israel came to Sinai—Exod. xvi. 23, and 29, 30: on the occasion of the giving of the manna.

Digitized by Google

Q. What evidence of this is there in the Fourth Commandment itself?

A. The word "Remember"—implying that it did not originate with this Commandment.

Q. On what additional grounds was the observance afterwards enjoined to Israel?

A. In commemoration of their redemption from Egypt, as stated in the repetition of the Decalogue —Deut. v. 15.

Q. What is meant by "keeping it holy"?

A. Keeping it *distinct* from other days by ceasing from all labour, and *dedicating* it to the special service and worship of God. See Isa. lviii. 13, 14; Amos, viii. 5.

Q. What proof is there that the Jews sanctified it in the latter way, as well as the former?

A. Their assembling in the synagogues on the Sabbath-day for worship and reading the Scriptures, of which we find many notices: as St. Luke, iv. 16; Acts, xiii. 14, 15; xvii. 1, 2; xviii. 4; &c.

Q. Of what was the Sabbath a type?

A. Of "the *rest* that remaineth for the people of God"—Heb. iv. 9. (Gr. "*a sabbatism*").

II. Q. What day does the Christian Church observe?

A. "The first day of the week."

Q. Why is that day now observed?

A. To commemorate the Resurrection of our Lord Jesus Christ from the dead on that day.

Q. What sanction have we for this observance?

A. From the time of our Lord's resurrection we find the Disciples assembled on that day, as in St. John, xx. 19, and again ver. 26 (on both which

Digitized by Google

occasions our Lord appeared to them): and afterwards, when the Church was organized, the custom is expressly recorded—Acts, xx. 7; 1 Cor. xvi. 2.

Q. Is the observance of this day to be considered a change of the original Sabbath?

A. No: they are distinct observances commemorative of different events,—the one of Creation, the other of Redemption; besides that to unite them would be to consider the same day at once the seventh and the first of the week.

Q. Would not the observance of any one day in seven fulfil the intention of the appointment of the Sabbath?

A. Admitting that it did, still the Lord's Day must be the day following the Sabbath; as it was not without design that our Lord's resurrection was deferred till the Sabbath was ended.

NOTE.—And accordingly they were so distinguished originally:—"the first day" being usually called "the Lord's Day" (from Rev. i. 10), and never known by the name of the Sabbath in the primitive Church (Bp. of Tasmania, Lect. xxxix.). While for a long time (as late as the beginning of the fifth century), both days, the Sabbath and Lord's day of each week, were observed as festal days on which assemblies were usually held in the Churches, and other religious solemnities observed.—*Socrates, Eccles. History*, Book vi., chap. viii., A. D. 401.

Q. Had the first day of the week been ever observed as distinct from the Sabbath before its observance by the Christian Church?

A. Yes: it had been specially distinguished under the Jewish Dispensation by three great annual solemnities or feasts which were each appointed for "*the morrow after the Sabbath*," or "the first day of the week,"—viz.:—

(1). The offering of "the first of the first fruits"—Lev. xxiii. 10, 11.

Digitized by Google

(2). Of the "first-fruits" themselves on the fiftieth day from thence—ver. 15–17: and

(3). "The Feast of Ingathering" or "Harvest"—ver. 39–42; called also "the Feast of Tabernacles" in celebration of Israel's rest in the Land of Promise after their dwelling in tents during their sojourn in the wilderness—ver. 43.

Q. Of what were these Feasts severally typical?

A. The first was typical of our Lord's resurrection—1 Cor. xv. 20. The second was the Day of Pentecost, on which day the Holy Ghost descended, and the first-fruits of the Church were brought in. And the third remains to be fulfilled at "the Harvest" or "gathering together" of all the elect—St. Matt. xxiv. 31; 2 Thes. ii. 1.

Q. How were these feasts observed?

A. By "a holy convocation" of the people, and, *in order to this*, by rest from servile work as on the Sabbath—Lev. xxiii. as above, ver. 21 and 39, where the "*first*" and "*eighth*" days are called "*a Sabbath.*"

Q. Considering these feasts to have originated the observance of "the first day," what do they teach us as to the manner of observing it?

A. That though it is not "*the* Sabbath," it should yet be "*a* Sabbath" (as enjoined in the case of these feasts), and "kept holy" to the Lord as becomes so great a commemoration, and in order to the worship appointed for it.

NOTE.—In other words (as the distinction has been well expressed), the seventh day was with the Jews *a day of worship* because *a day of rest:* the first day with Christians is *a day of rest* because *a day of worship.*

Digitized by Google

Q. How far then is the Fourth Commandment a rule to us?

A. As it was to the Jews a rule for the observance of those days ordered to be kept as sabbaths as well as of the seventh-day; so is it to us a rule for the observance and sanctifying of the Lord's Day.

Q. By what special acts was this day observed in the primitive Church?

A. First, by the assembling of the Church (answering to "the holy convocation" of Israel on that day): secondly, by "the breaking of bread" or celebration of the Holy Communion,—the chief purpose for which they came together, and originally observed every Lord's Day:* and, thirdly, by a contribution for the purposes of the Church and relief of the poorer Christians, which is enjoined as at once a sacrifice to God of thanksgiving, and an act of communion. (*See on the Sacraments.*)

Q. To what important purpose do the observances of the Sabbath and of the Lord's Day severally serve in the way of *evidence?*

A. The seventh-day Sabbath still observed by the Jews is (together with the distinct existence of that people) a standing testimony to the truth of the Old Testament Scriptures: and the observance of the Lord's Day, as distinct from it, is a like and an equally clear evidence of the Christian Revelation

* For the authorities see the Bishop of Tasmania, who mentions that it was called from this custom "Dies Panis,"—"a custom" (he adds) "so universally recognised that they who came to Church to hear the Scriptures read, and stayed not to join in the prayers and to receive the Holy Communion, were excommunicated; as was also any member of the Church who absented himself from the public service three Lord's days without any just reason or necessity to compel him."

Digitized by Google

generally, and of the Resurrection of Christ in particular.

Q. What is the summary of the First Table, or our duty towards God, as given in the Catechism?

A. '*My duty towards God is to believe in him, to fear him, and to love him with all my heart, with all my mind, with all my soul, and with all my strength; to worship him, to give him thanks, to put my whole trust in him, to call upon him, to honour his holy Name and his Word, and to serve him truly all the days of my life.*'

SECTION XXIV.

THE THIRD VOW—*continued.*

THE SECOND TABLE.

THE FIFTH COMMANDMENT.

Q. What Commandment sums up the Law of the Second Table?

A. "Thou shalt love thy neighbour as thyself."

Q. Where do we find this precept?

A. It was given to the Jews—Lev. xix. 18 (see also ver. 34); and repeated by our Lord in His summary of the Law—St. Matt. xxii. 35–40; and again by the Apostle, who also sums up the six last Commandments in it—Rom. xiii. 8–10; and Gal. v. 14.

Q. Whom does our Lord teach us to regard as "our neighbour"?

Digitized by Google

A. All men, even our enemies—St. Luke, x. 29–37.

Q. Did the Jews so understand this precept?

A. No: the love of enemies was not enjoined them, being a part of the more perfect Law of Christianity. Compare Deut. xxiii. 6, with St. Matt. v. 43–45.

Q. What portion of 'the duty towards our neighbour' in the Catechism contains the summary of the Second Table?

A. The first sentence—'*My duty towards my Neighbour, is to love him as myself, and to do to all men, as I would they should do unto me.*'

Q. Repeat the Fifth Commandment.

A. '*Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.*'

Q. What is the exposition of this command in the summary of the duty to our neighbour in the Catechism?

A. '*To love, honour, and succour my father and mother: To honour and obey the King (or Queen), and all that are put in authority under them: To submit myself to all my governors, teachers, spiritual pastors and masters: To order myself lowly and reverently to all my betters.*'

Q. On what grounds are all those included with Parents?

Digitized by Google

A. Because, as "all power is from God," all persons holding *authority*, and primarily Parents, are in so far, in their respective degrees, types or representatives of God, and as such to be honoured.

Q. How are Parents especially the types of God?

A. In that the special title under which He is revealed to His people is that of "Father;" on which ground He claims their honour and obedience—Isa. i. 2, 3; Mal. i. 6.

Q. Why does the command say "*Honour*" rather than "*Love*"?

A. Because, as with respect to God, so to Parents, *honour* or *veneration* is the ground of filial affection: and even where love cannot be rendered, honour is still due as to the type of God—Heb. xii. 9.

Q. How is this duty enforced in the Scriptures?

A. Disobedience to Parents was punished by death under the Jewish Law—Deut. xxi. 18–21; and even disrespect denounced with the curse of God—ch. xxvii. 16 (compare Gen. ix. 22–25; Prov. xxiii. 22–25; and xxx. 17); and is mentioned along with blasphemy as one of the tokens of apostasy from God—2 Tim. iii. 2.

Q. What additional sanction is given to it?

A. It is "the first commandment *with promise*," as the Apostle observes—Eph. vi. 1, 2.

Q. How far does this "promise" apply to us?

A. It may be taken as a promise of blessing and prosperity even in this life; besides the reward in the life to come, to which especially the Christian is taught to look.

Q. What Scripture specially inculcates the duty of 'succouring' or supporting Parents?

Digitized by Google

A. Our Lord inculcates it in reproving the Jews for their evasion of this duty—Matt. xv. 1–6.

Q. What is the extent of the obedience due to Parents?

A. It is unlimited—Col. iii. 20; with one exception, where their commands interfere with those of God—Acts, v. 29.

Q. What examples of filial duty are recorded in Scripture?

A. The great example is that of our Lord—St. Luke, ii. 51; and St. John, xix. 26, 27; to which may be added that of King Solomon—1 Kings, ii. 19; and Ruth—ch. i. 16, 17; and the Rechabites—Jer. xxxv.

Q. How may we apply to this command the general principle in which our Lord sums up the Law of the Second Table?

A. By asking ourselves in every instance,—If we were Parents how we would have our children act towards us?

II. Q. What precepts inculcate obedience to kings and governors as a Christian duty?

A. Our Lord has commanded it both by His precept—St. Matt. xxii. 21; and example—xvii. 24–27; and the Apostles—Rom. xiii. 1–7; 1 Pet. ii. 12–15. Compare 2 Pet. ii. 10.

NOTE.—The kings and governors in those instances were *heathens* moreover. Compare Isa. xlv. 1, 2.

Q. How is this duty included in the Fifth Commandment?

A. Inasmuch as kings are by their office the Fathers of their people; and all rulers and magistrates are, in respect of the power delegated to them,

Digitized by Google

representatives of God to us in common with our Parents.

Q. Where, besides this place of the Catechism, does the Church teach that the authority of the Sovereign is from God?

A. In the first Collect for the Sovereign in the Communion Office; and in the frequent designation of the Sovereign in the Liturgy as 'the servant' or 'minister' of God.

3. Q. In what Scriptures are the ministers of the Church spoken of as Parents?

A. Of old we find the Prophets addressed by the title "Father"—2 Kings, ii. 12; and xiii. 14; and our Lord likens the ministers of His Church to heads of households or families—St. Luke, xii. 42. The Apostles also speak of their converts as their children—1 Cor. iv. 15; 1 John, ii. 1; while the general title "Pastor" applied to all is identical with "Father."

Q. What duties are particularly enjoined with respect to them?

A. Obedience to them as our spiritual "rulers" under God—Heb. xiii. 17; and contribution to their support as those who have given up all earthly avocations for the service of the Church—1 Cor. ix. 14; Gal. vi. 6; 1 Tim. v. 17.

4. Q. What is claimed for masters from their servants?

A. "Honour"—1 Tim. vi. 1; and "obedience"—Ephes. vi. 5–7; 1 Pet. ii. 18; and "fidelity"—Tit. ii. 9, 10.

Q. In what passage does St. Paul further identify *servants* and *children* as to their subjection to the head of the household?

A. Gal. iv. 1.

Digitized by Google

SECTION XXV.

THE THIRD VOW—*continued.*

THE SIXTH COMMANDMENT.

Q. Repeat the Sixth Commandment.

A. '*Thou shalt do no murder.*'

Q. What is murder?

A. The taking away the life of another *wilfully* or *with intent*, and *unlawfully*.

Q. What are the usual motives to this sin?

A. Hatred, Revenge, Envy, and Covetousness.

Q. What is the first murder on record?

A. Cain's murder of his brother Abel—Gen. iv.

Q. What was the motive in this instance?

A. Hatred of Abel's faith and Envy of his acceptance—1 John, iii. 12, with Heb. xi. 4.

Q. With what punishment was this first murder visited?

A. With the awful curse recorded Gen. iv. 10–12.

Q. What is the next Law against murder that we meet with in Scripture?

A. That given to Noah after the Deluge—Gen. ix. 6,—"Whoso sheddeth man's blood, by man shall his blood be shed," &c.

Q. Where is this repeated under the Law?

A. Numb. xxxv. 30, 31, 33.

Digitized by Google

Q. Where is the distinction made between killing with intent or premeditatedly, and by accident or unintentionally?

A. In the same chapter, ver. 14–25; where it is enjoined that in the latter case the person should not be put to death, but confined in one of the cities of refuge for a given period.

Q. What other forms of *actual* murder are there besides that commonly so named?

A. The inflicting of death WITHOUT JUST CAUSE (as in 1 Kings, xxi.):—WAR unjustly waged:—PERSECUTION unto death for conscience' sake (as in Acts, vii.):—DUELLING:—and SUICIDE.

1. Q. What Scriptures recognise the power of Rulers to punish by death under the Christian Dispensation?

A. Rom. xiii. 1–4, which proves at the same time that they are accountable to God. Compare Acts, xxv. 11.

2. Q. When is war unjustly waged?

A. When it is aggressive for the gratification of ambition—St. Luke, iii. 14; or for insufficient provocation, as in the instance recorded in Gen. xlix. 5–7.

3. Q. Does the extirpation of the nations of Canaan by God's people Israel afford any sanction for persecution, or endeavouring to exterminate the enemies of religion?

A. No: because in their instance God expressly commanded their extinction; and declared the time of their judgment to be come, which cannot be known in any case without special revelation from Him.

Digitized by Google

Q. What passages of the New Testament forbid it?

A. Our Lord has forbidden it in His parable of the Tares—St. Matt. xiii. 28–30; and also in ch. xxvi. 51–53; and St. Luke, ix. 52–56; and St. Paul —2 Thess. iii. 14, 15; 2 Tim. ii. 25, 26.

4. Q. How is duelling shown to be murder?

A. It is fighting *with the intent to take life;* in violation not only of this command, but of the Christian precepts "not to return evil for evil," or "to avenge ourselves," but "to overcome evil with good," and to "love our enemies"—Matt. v. 43, 44; 1 Pet. iii. 9; Rom. xii. 19–21; &c.

Q. What does Scripture say is the award of those who avenge themselves, or seek satisfaction for wrong?

A. That as they do not forgive, neither shall they be forgiven—Matt. vi. 12, and 14, 15.

Q. What does duelling include besides the fighting usually so named?

A. All fighting, even though it be not with deadly weapons, for the redress of private quarrels.

5. Q. How is suicide to be regarded?

A. As self-murder.

Q. What is the award of those who so die?

A. They debar themselves of all hope of salvation, as they die in wilful sin, and leave no room for repentance.

Q. Is extreme suffering any excuse for this act?

A. No: because the life of each person, with its trials, is his time of probation, to which God alone can set the limit. (See the example of Job, ch. ii. 9, 10; and of the martyrs in all ages; Heb. xi. 36–38; 2 Cor. iv. 16–18; &c.)

Digitized by Google

Q. What instances of suicide are there in Scripture?

A. Three: King Saul, on the defeat of himself and army—1 Sam. xxxi. 3, 4; Ahitophel, the betrayer of David, on his political schemes being baffled—2 Sam. xvii. 23; and the conscience-stricken Judas, the betrayer of Christ—Matt. xxvii. 5.

Q. What then are the lawful instances in which life may be taken?

A. As a judicial punishment, especially for murder:—in war, if waged on just grounds:—and in self-defence, provided it be unavoidable.

II. Q. How has our Lord extended this command?

A. In St. Matt. v. 21, 22, He says,—"Ye have heard that it was said by* them of old time, Thou shalt not kill: and whosoever shall kill shall be in danger of the judgment. But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger of the council: but whosoever shall say, Thou fool, shall be in danger of hell fire."

Q. What other Scriptures are there to the same purpose?

A. St. John, 1st Ep. iii. 15, says, "Whosoever hateth his brother is a murderer, and ye know that

* Rather, with the margin, "*to them*"—for our Lord is not speaking, in this and the other instances following in this chapter, of the traditions of men, but of the commands of God under a former Dispensation, before that more "*perfect*" Law was given which He here reveals. See the last verse of the chapter.

Digitized by Google

no murderer hath eternal life abiding in him." And St. Paul, Gal. v. 20, 21, ranks with "murders," "hatred, variance, emulations, wrath, strife, seditions, heresies (i. e. divisions), and envyings."

Q. What is the Church's rule as to those harbouring malice or unforgiving feelings?

A. They are not to be admitted to the Holy Communion: (*Third Rubric before the Office*).

Q. How is the duty enjoined by this command expressed in the "Duty towards my neighbour."

A. '*To hurt nobody by word or deed; to bear no malice nor hatred in my heart.*'

Q. What is the great motive by which this duty is enforced in the New Testament?

A. The consideration of the mercy of God towards ourselves, and the fact of Christ's having forgiven us—Matt. xviii. 32; Colos. iii. 13; Ephes. iv. 31, 32.

SECTION XXVI.

THE THIRD VOW—*continued.*

THE SEVENTH COMMANDMENT.

Q. Repeat the Seventh Commandment.

A. '*Thou shalt not commit adultery.*'

Q. What is "adultery"?

A. The taking another person's wife or husband to one's-self.

Digitized by Google

Q. By what sentence did God mark His abhorrence of this sin under the Law?

A. The adulterer and adulteress were both sentenced to death—Lev. xx. 10.

Q. Had this sin been specially condemned before the Law?

A. Yes: we find it visited with the Divine judgment in the time of Abraham—Gen. xii. 17; and xx. 3.

Q. What eminent example have we in that age of resisting this sin?

A. Joseph, who, when tempted to commit it, answered, "How can I do this great wickedness and sin against God."—Gen. xxxix. 9, 11; though the commission of it would have secured great worldly advantages; and the refusal involved loss of everything and severe trial.

Q. What sins are classed with this in Scripture?

A. The Apostle Paul ranks foremost among the works of the flesh "adultery, fornication, uncleanness, and lasciviousness"—Gal. v. 19; to which he adds, "inordinate affection and evil concupiscence" —Col. iii. 5.

Q. What sentence does he pronounce against all these sins in those same places?

A. "That they which do such things shall not inherit the kingdom of God;" and that "for these things' sake the wrath of God cometh on the children of disobedience."

II. Q. How does our Lord extend this command?

A. He says that adultery may be committed in thought, and even by a look—St. Matt. v. 27, 28. Compare 2 Pet. ii. 14.

Digitized by Google

Q. What is the duty enjoined by this command according to the Catechism's explanation?

A. '*To keep my body in temperance, soberness, and chastity.*'

1. Q. By what awful consideration is the duty enforced on Christians of keeping the body '*in chastity*,' or undefiled?

A. By the fact that "our bodies are the members of Christ" and "the temple of the Holy Ghost which is in us"—1 Cor. vi. 15, 19; and that "if any man defile the temple of God, him will God destroy"—iii. 16, 17. Compare Rom. xii. 1.

2. Q. What Scriptures connect *intemperance* with the sins against which this command is directed?

A. Rom. xiii. 13; 1 Pet. iv. 3; &c. Compare Jer. v. 7–9.

Q. How does St. Paul enforce the necessity of temperance by his own example?

A. He says—1 Cor. ix. 27, "I keep under my body and bring it into subjection; lest that by any means when I have preached to others I myself should be a castaway."

3. Q. What is meant by '*soberness*' as distinct from '*temperance*'?

A. Modesty in general,—in dress, conversation, manner, &c.

Q. What precepts enjoin sobriety in dress?

A. 1 Tim. ii. 3, 10; 1 Pet. iii. 3, 4. Compare Isa. iii. 10–end.

Q. What precept includes immodest and light conversation with the sins here forbidden?

A. Ephes. v. 3, 4.

Digitized by Google

Q. What blessing is pronounced on purity of heart?

A. "Blessed are the pure in heart, for they shall see God"—St. Matt. v. 8.

Q. What prayers in the Liturgy specially relate to this?

A. The First Collect in the Communion Service; that for the First Sunday in Lent; and for Easter Eve.

SECTION XXVII.

THE THIRD VOW—*continued.*

THE EIGHTH COMMANDMENT.

Q. Repeat the Eighth Commandment.

A. '*Thou shalt not steal.*'

Q. In what respect is this command intended to protect our neighbour?

A. In his property.

Q. Whence the right of property?

A. It is from God, "whose is the earth and the fulness thereof," and who disposes of all things, *how*, and *when*, and *to whom* He will; and for whom therefore we ought to hold all that we have as a "talent" with which we are entrusted to employ in His service.

Q. What is required by this command according to the Catechism?

Digitized by Google

A. '*To be true and just in all my dealings; to keep my hands from picking and stealing.*'

Q. By what different names is the sin forbidden by this Commandment distinguished?

A. Robbery, Theft, Extortion, Forgery, Fraud or Cheating, Smuggling, Sacrilege.

1. Q. What is Robbery?

A. Taking our neighbour's goods by *violence*.

2. Q. What is Theft?

A. Taking them *secretly*.

3. Q. What is Extortion as distinct from Robbery and Theft?

A. Taking advantage of another's *necessity* to deprive him of what is his.

Q. Name some instances?

A. Overtasking of labour, or keeping back wages; asking more, or giving less, than value, in dealing with the needy; and usury, or asking exorbitant interest on loans.

4. Q. What is Forgery?

A. Passing false coin; and counterfeiting another's signature to obtain his goods.

5. Q. What is Fraud as distinct from these?

A. Practising upon our neighbour's *ignorance* to deprive him of his due.

Q. Instance cases of this?

A. Obtaining false credit and incurring debts without means; using a false balance, weight, or measure; unjust pricing or untrue designation of goods in selling; breach of trust or of contract; dishonesty, waste, or idleness on the part of servants; obtaining money on false pretences, &c.

Digitized by Google

Q. Can we practise fraud except in the matter of goods or actual property?

A. Yes; in taking to ourselves the praise or reputation due to another, or passing for our own the discoveries or works of another.

6. Q. What is Smuggling?

A. Defrauding the Revenue, by evading of duties or customs.

Q. What Scriptures order the payment of these?

A. Matt. xxii. 21; Rom. xiii. 7.

7. Q. What is Sacrilege?

A. Taking or retaining possession of the property of the Church; or appropriating what should be devoted to the service of God.

Q. How is this sin characterized in Scripture?

A. Those who do so are said to "rob God"—Mal. iii. 8–12.

II. Q. What sentence does Scripture pronounce against those who break this command?

A. "Thieves and extortioners" are among those of whom it is declared that "they shall not inherit the kingdom of God"—1 Cor. vi. 10.

Q. What is specially said of those who use false balances and measures?

A. That they are an abomination to the Lord—Deut. xxv. 13–16. Compare Lev. xix. 35, 36; Prov. xi. 1; Micah, vi. 10.

Q. What is written on the subject of Debt?

A. The Christian is commanded to "owe no man anything"—Rom. xiii. 8; and not to repay a debt is a characteristic of "the wicked"—Ps. xxxvii. 21.

Digitized by Google

Q. What is said of Usury?

A. It is especially forbidden—Exod. xxxii. 25, 26; Lev. xxv. 35–37.

Q. How does Scripture point out that we may make amends for the breach of this command?

A. By restitution—St. Matt. v. 23, 24. See Exod. xxii. 1–12; and compare St. Luke, xix. 8.

Q. What Scriptures attach a curse to the retaining of goods fradulently obtained?

A. Jer. xvii. 11; Zech. v. 3, 4.

Q. What are we exhorted to do to preserve from temptation to this sin?

A. To labour for our support diligently by lawful means—Ephes. iv. 28; 1 Thes. iv. 11, 12; 2 Thes. iii. 8–12.

Q. What other great sin is indirectly included in this Commandment?

A. Lying or falsehood, which is most frequently the accompaniment of fraud,—either to effect or conceal it.

SECTION XXVIII.

THE THIRD VOW—*continued.*

THE NINTH COMMANDMENT.

Q. Repeat the Ninth Commandment.

A. '*Thou shalt not bear false witness against thy neighbour.*'

Digitized by Google

Q. What sins are forbidden by this Commandment?

A. False Witness; Slander; Detraction; False Judgment; and Lying in general.

1. Q. What is meant by "False witness"?

A. Giving false evidence in another's case before a court of justice.

Q. What sentence did the Mosaic Law adjudge against a false witness?

A. The same that his testimony would have adjudged to his neighbour—Deut. xix. 16–20.

Q. What do we learn from this as to the guilt of a false witness in God's sight?

A. That such persons are considered really guilty of the crimes of which they falsely accuse others.

Q. What other crime does false witness always involve?

A. Perjury, or swearing falsely.

2. Q. What is Slander, as distinct from false witness?

A. Slander denotes false statements not affecting judicial proceedings.

Q. By what other names are slanderers designated in Scripture?

A. "Whisperers" and "backbiters"—Rom. i. 30.

Q. With whom are such there associated?

A. "Haters of God," the "despiteful," and those who are "full of envy, murder, debate, deceit, and malignity."

Q. How is slander shown to be peculiarly a work of the Devil?

A. The word "Devil" means "a slanderer" or

Digitized by Google

"false accuser" (διαβολος, so rendered 1 Tim. iii. 11; Tit. ii. 3; of human slanderers).

Q. How may we commit this sin indirectly?

A. By circulating false reports originated by others. See Exod. xxiii. 1 (where for "raise a false report" the margin has "*receive*"); Lev. xix. 16.

3. Q. May we be guilty of false witness and slander without bringing a false accusation?

A. Yes: by Detraction, or suppressing part of the truth, so as to give a construction or colour to facts different from the true one.

4. Q. In what way may we be guilty of this sin *in principle* though not *in fact?*

A. By *judging* others, or ascribing wrong motives to them.

Q. Where is this forbidden in Scripture?

A. In St. Matt. vii. 1–5; Rom. xiv. 10; &c.

5. Q. How is Lying in general included in the sin against which this Commandment is directed?

A. Inasmuch as none would be found to commit this sin who were not addicted to falsehood. So Prov. xix. 9, &c.

Q. How is this, as well as slander, shown to be of the Devil?

A. In addition to his name denoting "the slanderer," he is called "the father of lies"—St. John, viii. 44.

Q. How is Truth marked to be a pre-eminently Godlike virtue?

A. In God Himself being called "the God of Truth;" and "speaking truth" being mentioned as a distinctive feature of those who are renewed after

Digitized by Google

His image—Eph. iv. 25, with 22–24; Col. iii. 9, 10. Compare Ps. xv. 1–3.

Q. What passages of the New Testament state the award of liars?

A. Rev. xxi. 8, 27; and xxii. 15. Compare Prov. vi. 16–19.

Q. What general lesson do we learn from this Commandment as to our conversation?

A. To avoid all "evil speaking" of others—Eph. iv. 31, 32; 1 Pet. ii. 1; as for the most part contrary to truth, and a violation of that "charity" which is the distinguishing grace of Christianity. See 1 Cor. xiii. 6, 7.

SECTION XXIX.

THE THIRD VOW—*continued.*

THE TENTH COMMANDMENT.

Q. Repeat the Tenth Commandment.

A. '*Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.*'

Q. How does this Commandment differ from all the others of the Second Table?

A. In that it relates to the *thoughts* and *desires*, and not to *acts*.

Q. What are the various forms of the sin here forbidden?

Digitized by Google

A. "Lust,"* or inordinate desire; "covetousness"† in general; and "the love of money"‡ in particular.

I. Q. What passage of Scripture expressly interprets this command in the first of these senses?

A. Rom. vii. 7, where St. Paul says, "I had not known sin but by the Law; for I had not known *lust* except the Law had said, Thou shalt not covet."

Q. What do we further learn from this passage as to the effect of this Commandment?

A. That by it all men are convicted of sin, and under condemnation by nature, even were they innocent as regards outward actions. See in continuation verses 8–11.

Q. Where does our Church teach this same lesson?

A. In the Ninth of the Articles, "On Original Sin," where this form of covetousness is called "the lust—affection—desire of the flesh," and is stated in all persons 'to deserve God's wrath and damnation.'

Q. What examples of this sin and its punishment have we in the history of Israel?

A. Their lusting for flesh-meat—Exod. xvi. 3; compare ver. 13 with Numb. xi. 31–34. At "Massah and Meribah for water"—Exod. xvii. 2–7. And on the occasion recorded in Numb. xxv. 1. Compare 1 Cor. x. 6–8.

II. Q. What is the second form of this sin?

A. "*Covetousness*" in general, or the desire of *having more* than one's own.

* ἐπιθυμία, usually rendered "*lust*," sometimes "*concupiscence*."

† πλεονεξία, always "*covetousness*."

‡ φιλαργυρία only, 1 Tim. vi. 10, "*the love of money*;" but φιλάργυρος—St. Luke, xvi. 14; 2 Tim. iii. 2; where, "*covetous*."

Digitized by Google

Q. What sin is this identified with in Scripture?

A. "Idolatry"—Coloss. iii. 5.

Q. How is it Idolatry?

A. Because it divides the heart with God, as stated St. Matt. vi. 19–24; 1 John, ii. 15, 16.

Q. What judgment is pronounced against it?

A. It is classed with those sins which exclude from the Kingdom of Heaven—Ephes. v. 5; 1 Cor. vi. 9, 10. Compare also Ps. x. 3.

Q. What examples of it are recorded for our warning?

A. The instances of Eve—Gen. iii.; of Achan —Josh. vii. 20–26; of Ahab—1 Kings, xxi.; and Gehazi—2 Kings, v. 20–27.

III. Q. What Scripture states the evil of "the love of money" in particular?

A. 1 Tim. vi. 9, 10.

Q. What Parables of our Lord are directed against this form of covetousness?

A. That of the Rich Fool—St. Luke, xii. 15–21; and the Rich Man and Lazarus—xvi. 19; &c.

Q. Name some examples of this in Scripture?

A. Balaam—Numb. xxii. (with 2 Pet. ii. 15); The rich young man—St. Matt. xix. 21–26 (compare St. Mark, x. 23, 24); Judas—St. Matt. xxvi. 14, 15, with 6–13; Ananias and Sapphira—Acts, v. 1–10.

Q. How does the Catechism state the lesson from this Commandment?

A. '*Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to*

Digitized by Google

do my duty in that state of life, unto which it shall please God to call me.'

Q. What passages inculcate *contentment* with what is needful for us?

A. 1 Tim. vi. 6–8. See also the example of St. Paul, Phil. iv. 11, 12.

Q. What precept is given with respect to industrious labour?

A. 1 Thess. iv. 11, 12; and 2 Thess. iii. 10–12. See also the examples of the Apostles in general—ver. 7, 8, of last quoted chapter; and of St. Paul in particular—Acts, xx. 33-35.

SECTION XXX.

THE BAPTISMAL VOWS—*concluded.*

OBLIGATION OF THE BAPTISMAL VOWS.

Q. You have been now instructed in the Baptismal Vows made for you by your Godfathers and Godmothers; and you are now prepared to answer the question of the Catechism to each baptized person which follows the enumeration of them,—viz:

'*Dost not thou think that thou art bound to believe, and to do, as they have promised for thee?*

A. '*Yes verily; and by God's help so I will. And I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus*

Digitized by Google

Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.'

Q. How are they to be answered who would excuse themselves from this obligation on the ground that these vows were made for them when they were infants, and unconscious?

A. By showing that they cannot thus evade the obligation to be Christians, inasmuch as all who hear the Gospel are responsible for not believing it?

Q. What Scripture states this?

A. The Apostolic Commission to preach the Gospel, as in St. Mark, xvi. 15, 16.

Q. Mention some other passages relating to this responsibility of those who hear, as compared with those who have not heard.

A. St. Matt. xi. 20–24; St. John, iii. 18, 19; xii. 48; xv. 22; Acts, xvii. 30, 31; &c. Compare also Amos, iii. 1, 2.

Q. How has this obligation been subsequently acknowledged and admitted by the baptized?

A. It has been formally admitted by all who have been subsequently confirmed, when to the question—'*Do ye here, in the presence of God and of this congregation, renew the solemn promise and vow made in your name at your Baptism?*'—they have each answered—'*I do.*'

Q. In what other ways is this obligation incurred?

A. By continued profession of the Christian name:—by attendance on the Public Worship of the Church:—by repeated confession of the Christian

Digitized by Google

Faith in rehearsing the Creeds:—and, most particularly, by partaking of the Holy Communion.

Q. Is it not then a grevious error to say of any of the baptized that 'they make no profession'?

A. Yes; inasmuch as they are thus given to understand that they are absolved from all these solemn professions for which in God's sight they are responsible.

2. Q. Why do you say 'By God's help so I will'?

A. Because we are not able of ourselves to do this.

Q. What Scriptures state this?

A. St. John, xv. 5; Phil. ii. 13; &c.

Q. Where, besides here, does our Church teach this same truth?

A. In the Tenth Article, and frequently in the Liturgy. See Collects for the Fourth Sunday in Advent; the First and Fourth after the Epiphany; for Easter Day; the Fourth Sunday after Easter; the First, Ninth, and Fifteenth Sundays after Trinity; &c. &c.

Q. How is 'God's help' afforded us?

A. By His Holy Spirit indwelling—inspiring with that "Love" which "is the fulfilling of the Law," and by which it is written upon the heart; and continually sanctifying and strengthening us.

Q. Where does our Church so explain this?

A. In the Collect immediately preceding the Commandments, in which we pray—'Cleanse the thoughts of our hearts *by the inspiration of Thy Holy Spirit*, that we may *perfectly love Thee*, and worthily magnify Thy Holy Name.'

Digitized by Google

3. Q. What are the blessings implied in 'the state of salvation,' for calling us into which we here 'thank our heavenly Father'?

A. Deliverance from the condemnation due to sin; restoration to the Divine favour; and the possession of the Baptismal privileges already specified. (See Part II.)

Q. How shall we show our thankfulness for this favour?

A. By walking worthy of so high a calling, or by faithfulness to our Baptismal vows.

Q. Mention some of the warnings against falling away from this state of salvation which should make us earnestly 'pray to God for grace to continue in the same unto our life's end.'

A. Heb. vi. 4–6; and x. 38; 2 Peter, ii. 20, 21. Compare St. Matt. xxiv. 13; Rev. ii. 26–28; iii. 11, 12.

Digitized by Google

Part Fourth.

On Prayer.

SECTION I.

INTRODUCTORY.

Q. 'My good Child, know this, that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve Him, without His special grace; which thou must learn at all times to call for by diligent prayer. Let me hear therefore, if thou canst say the Lord's Prayer.

A. 'Our Father, which art in heaven. Hallowed be thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.'

Q. Before proceeding to the explanation of the Lord's Prayer it is desirable to consider the nature and benefits of Prayer. What then is Prayer?

Digitized by Google

A. The expression of our wants to God.

Q. As our wants are known to God, wherefore is Prayer necessary?

A. To show our sense of our need and of our dependence on Him for all—Ezek. xxxvi. 37; St. Matt. vi. 7, 8.

I. Q. In searching the Scriptures we find several REQUISITES to acceptable Prayer:—

1. What is the first requisite?

A. That it be offered through the only Mediator, our High Priest, and Intercessor, Christ Jesus.

Q. Mention some passages of Scriptures which state this?

A. St. John, xiv. 6; and 13, 14; xvi. 23, 24; 1 Tim. ii. 5; Heb. iv. 14–16.

2. Q. What is the next requisite?

A. That our prayers be "according to the will of God"—1 John, v. 14, 15; James, iv. 3. See the example of Christ—St. Matt. xxvi. 39.

Q. How shall we know what to pray for thus?

A. By seeking the guidance of the Holy Spirit, which is promised to us for this purpose—Rom. viii. 26, 27.

3. Q. What is further necessary to acceptable prayer?

A. That we pray "in faith"—St. Matt. xxi. 22; St. James, i. 6.

Q. Why is this necessary?

A. Because faith is the acknowledgment of God's power and goodness, which is the ground of all Prayer.

Digitized by Google

Q. Instance this from Scripture.

A. The numerous cases in which application to our Lord for help was granted "according to the faith" of those who sought to Him for it. For example—St. Matt. ix. 2; and 22; and 28, 29; St. John, iv. 50, 51; Acts, iii. 16; &c. &c.

4. Q. Is there any other requisite specially mentioned?

A. Yes: that we pray perseveringly—St. Luke, xi. 5–8; xviii. 1, &c.; Ephes. vi. 18.

Q. Why is this necessary?

A. As a test of our faith, and of the sincerity of our desires.

Q. What examples have we of this?

A. The woman of Canaan—St. Matt. xv. 22–28. The blind restored to sight near Jericho—St. Luke, xviii. 39; &c.

II. Q. Mention some of the PROMISES to Prayer in Holy Scripture?

A. Ps. xxxiv. 15; cxlv. 19; St. Matt. vii. 7–11; St. John, xv. 7; St. James, i. 5.

III. Q. Instance some remarkable ANSWERS to Prayer.

A. Abraham—Gen. xviii. 23–32; and his servant—xxiv. 12–20; Jacob—xxxii. 9–12, &c.; Moses—Exod. viii. 12, 13, and 30, 31, &c.; Numb. xxi. 7–9; Phinehas—Numb. xxv. 11; with Ps. cvi. 30; Israel—Judges, iii. 9; 15, &c.; with Ps. cvii. 6, 13, 19, 28; Hannah—1 Sam. i. 9–11, with 26, 27; Solomon—1 Kings, iii. 5–13; Elias—xvii. 1, and xviii. 36–39, 42–44; all with St. James, v. 17, 18; Hezekiah—2 Kings, xix. 14–20, with 35; and xx.

Digitized by Google

1–5; Nehemiah, i. 4, &c.; with ii. 4–8; Daniel, ix. 3, with 20–23; Jonah, ii. 1–10. See also the instances in St. Luke, i. 13; iii. 21; ix. 28, 29; Acts, i. 14, with ii. 1, and viii. 15–17; xii. 5–7; xvi. 25, 26; &c. &c. Compare Rev. viii. 1–6.

IV. Q. How many KINDS of Prayer are mentioned in Scripture?

A. Two: Public or Congregational, and Private.

1. Q. What promise is given in the New Testament to Public or Social Prayer?

A. St. Matt. xviii. 19, 20.

Q. Where does our Church plead that promise?

A. In the concluding Prayer of the daily Morning and Evening Service.

Q. What notices are there of Public or Congregational Prayer on the part of the Church?

A. Acts, i. 13, 14, and 24; ii. 1, and 42; iv. 24–31; xii. 5, and 12; &c. See also the precept Heb. x. 24, 25.

Q. What ends are served by Public as distinct from Private Prayer?

A. It contributes mainly to the unity and edification of the Church, and is a standing testimony to the true religion in the eyes of the world. See 1 Cor. xiv. 23–25.

2. Q. What precept has our Lord given as to Private Prayer?

A. Matt. vi. 6.

Q. How has He further enforced it?

A. By His own example—St. Mark, i. 35; St. Matt. xiv. 23; St. Luke, vi. 12; and xxii. 41.

Digitized by Google

Q. Why is Private Prayer indispensable in addition to Prayer with the Church or in the Family?

A. Because the latter embraces only those wants that are *common* to all Christians; and necessarily omits the varied circumstances and need of *individuals*. See 2 Cor. xii. 7–9.

V. Q. What intimations have we in Scripture as to the TIMES of Prayer,—and first, of Public Prayer?

A. In the Temple a sacrifice was appointed to be offered daily, morning and evening, at the third and ninth hours: that is, at our nine in the morning and three in the afternoon—Exod. xxix. 38, 39, with Acts, ii. 15, and iii. 1, and x. 3. And the same hours were afterwards observed in the primitive Church.

Q. What as to the times of Private Prayer?

A. The early morning is mentioned—Ps. v. 3. (Compare lxxxviii. 13). The Evening—Ps. cxli. 2. (Compare iv. 8). Morning, Noon, and Evening—Ps. lv. 17. See the instance of Daniel—ch. vi. 10.

Q. How are we to understand such precepts as "Pray without ceasing" in Thess. v. 17; Ephes. vi. 18; &c.

A. To have always present to our minds our need of the Divine guidance and blessing, and often to seek it in short mental or ejaculatory petitions,—even when engaged in our ordinary business, and when we cannot retire for prayer.

VI. Q. What sanction have we for the use of FORMS OF PRAYER in Public Worship?

A. 1. The Services of the Temple were liturgi-

Digitized by Google

cal: (See 1 Chron. xvi. 37–end; Ezra, iii. 10, 11); as were also those of the Synagogue.

2. The Psalms were composed for the most part for such services.

3. Our Lord has given His disciples a form of Prayer in the Lord's Prayer.

4. And at a very early period in the history of the Church we find that Liturgies were universally used.

Q. What are the advantages of a Form of Prayer in congregational worship?

A. 1. It conduces to a due preparation of heart by the knowledge of the petitions we are about to offer.

2. It secures that our addresses to God be only such as are reverential and suitable.

3. And it contributes materially to that unity or consent in Prayer to which the promise is specially given. (See again St. Matt. xviii. 19.)

Q. How do those who object to Forms of Prayer admit notwithstanding the principle in their worship?

A. By the universal use of Hymns, which are precomposed forms of worship: for, those who use a *form of Praise* cannot reasonably object to a *form of Prayer;* and the acknowledged necessity for the one would imply an equal necessity for the other.

Digitized by Google

SECTION II.

ON PRAYER—*continued.*

THE LORD'S PRAYER—I. THE INVOCATION.

Q. How many distinct parts does the Lord's Prayer consist of?

A. Three—I. The Invocation: II. The Petitions:—and III. A Doxology.

Q. Where is this Prayer found in Scripture?

A. In St. Matthew's Gospel, ch. vi. 9–13; and St. Luke's, ch. xi. 2–4.

Q. What words contain the Invocation?

A. '*Our Father, which art in heaven.*'

1. Q. Who are they that are privileged thus to address God as "Father"?

A. The Christian or regenerate.

Q. Inasmuch as God is the Father of all mankind by creation, why may not this be taken to be a universal Prayer?

A. Because by his fall man forfeited the privileges of this relation, which are therefore his now only by redemption. (See Part II. On the Baptismal Privileges.)

NOTE.—And thus this Prayer is, though not expressly, really and necessarily offered through Christ: inasmuch as it is only in and through Him we can call God "Our Father."

Q. How do you show that this is regarded as exclusively the Christian's Prayer by the Church?

A. From the direction that the Baptized shall be

Digitized by Google

taught it together with the Creed. (*See Exhortation at end of the Office.*)

Q. What thought of God is especially suggested to us by this Name?

A. The thought of His great love toward us—1 John, iii. 1. Compare Ps. ciii. 13.

Q. What encouragement does it give us in Prayer?

A. It assures us that as He knows all the wants of those whom He vouchsafes to make His children, so He will provide them with all that He sees to be good for them—St. Matt. vii. 11.

Q. What dispositions become us in so addressing Him?

A. We should address Him with the sense of the honour due to Him as "our Father" (Mal. i. 6); and also of the obligation on us to walk as "His children"—Ephes. v. 1.

2. Q. As God is everywhere present, why do we say, "*which art in Heaven*"?

A. To remind us of His great glory; Heaven being His throne and the place where His glory is especially manifested—See Ps. xi. 4; cxxiii. 1.

Q. What disposition is inculcated on the worshipper by these words?

A. The deepest humility and veneration, as addressing a Being so infinitely above us —Eccles. v. 1, 2.

Q. Instance similar Introductions to Prayer in Scripture?

A. The Prayer of Solomon—1 Kings, viii. 23; of Hezekiah—2 Kings, xix. 15; of Nehemiah—ch i. 5; of Daniel—ch. ix. 4; of the Apostles and the Church—Acts, iv. 24.

Digitized by Google

Q. What thought of God does this part of the Invocation suggest in relation to us, in addition to what He is in Himself?

A. The thought of His wondrous *condescension* in hearing our Prayer"—Ps. viii. 3, 4; cxiii. 4–6.

Q. What additional encouragement to Prayer does this afford?

A. It assures us of His *power* "to do exceeding abundantly above all that we ask or think"—Ephes. iii. 20.

SECTION III.

ON PRAYER—*continued.*

THE LORD'S PRAYER—II. THE PETITIONS.

1. '*Hallowed be Thy Name.*'

Q. What are we to understand by the "Name" of God?

A. The Name of God in Scripture means God Himself as He is revealed—including His glorious *perfections*, and *attributes*, and the various *relations* in which He vouchsafes to make Himself known. (See on the Third Commandment, Part III. Sect. XXII.)

Q. What Name is here particularly intended?

A. That by which we address Him in the Invocation of the Prayer, "Our Father."

Q. It has been already explained that this title here denotes the relation in which God is revealed

Digitized by Google

in the Saviour Jesus Christ,—where is this revelation of God called His "Name"?

A. Our Lord Himself has so designated it in His Prayer recorded in St. John, xvii. ver. 6; and 11, 12; and 26.

Q. What other passages state that the Name of "The Father" includes in it the acknowledgment also of "The Son"?

A. Our Lord has said—"No man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal Him"—St. Matt. xi. 27. See also St. John, xv. 6–11; and 1 Ep. ii. 23.

Q. How does that Name include also the acknowledgment of the Holy Ghost?

A. As it is the Father *to* whom, and the Son *by* whom, so it is the Spirit *through* whom we have access as children of God—Ephes. ii. 18. See also St. John, xiv. 20, referring to the promise of the Spirit, ver. 17.

Q. Where do we find all three Names stated to be One?

A. In the form of Baptism in the Apostolic Commission—St. Matt. xxviii. 19, which is—in *the Name* of The Father, and of The Son, and of The Holy Ghost." (See Part I. Sect. II.).

II. Q. What is it to "hallow" this Name?

A. To treat it as "holy"—to glorify it and honour it duly.

1. Q. How may we thus "hallow" it?

A. In the first place—By the true *confession* of it:—acknowledging "THE FATHER" not only as

Digitized by Google

formerly revealed, but as now made known in Christ:—"THE SON," as only Saviour (Acts, iv. 12); and in His divine as well as His human nature, His glory as well as His humiliation (Phil. ii. 6–11):—and "THE HOLY GHOST" in His distinct personality and office as The Spirit of The Father and The Son; The Regenerator and Sanctifier; 'The Lord, and Giver of Life.'

Q. When do we so confess the Name of God?

A. Publicly, in repeating the Creeds of the Church, which confession is a testimony to the truth of God, by which He is especially glorified (St. Matt. x. 32; Rom. x. 9, 10; compare John, xii. 42): and by every effort to diffuse the knowledge of His Name. And Privately, by a stedfast adherence to the true Faith.

2. Q. In what other way may this Name be hallowed?

A. As we hallow the Name of God by a true *Confession* of it, so also by a true and pure *Worship*.

Q. What Scriptures speak of the Name of God as the object of worship?

A. His Name is said to be where He is *worshipped*—Deut. xii. 5, 11; Ezra, vi. 12; &c.: it is the object of *Praise*—Ps. xcix. 3; c. 4; cxxxviii. 2; cxlviii. 13; &c.: of *Prayer*—1 Chron. xvi. 8; Ps. xcix. 6; &c.: of *Honour*, in the ordinances of religion in general—Ps. xxix. 2; xcvi. 8; &c. Compare Mal. i. 6, 7. So in the Hymn '*Te Deum*'—"We *worship Thy Name* ever world without end," &c.

3. Q. What do we yet further pray in this Petition?

A. We pray that we ourselves may be holy who

Digitized by Google

invoke this holy Name, and are baptized into it—(Ephes. v. 1; 1 Pet. i. 14–16. Compare Rom. ii. 24, with 23.)

NOTE.—The "Name" of God is spoken of besides as the object of *Fear*, and *Trust*, and *Love*, &c., in all which ways it is hallowed.

Q. Where in the Liturgy do we pray that the Name of God may be hallowed in this sense?

A. In the General Confession (concluding Petition); Collect for Second Sunday after Trinity, &c. &c.

[*On this Petition compare the whole of the Section on the Third Commandment.*]

SECTION IV.

ON PRAYER—*continued.*

THE LORD'S PRAYER—II. THE PETITIONS.

2 and 3. '*Thy kingdom come: Thy will be done in Earth as it is in Heaven.*'

Q. What is the difference between these Petitions and the first?

A. In that Petition we pray that God may be glorified by those who are *His children*, and who invoke Him as "Father:" in these, that He may be glorified universally in *all the world.*

Q. How is this kingdom designated in Scripture?

A. It is called "*The Kingdom of God*" (i. e. of

Digitized by Google

"The Father," as here):—"*The Kingdom of Heaven*," because from Heaven, and having for its end the subjecting of the world to heavenly rule:—and "*The Kingdom of Christ*," because established by Him in His mediatorial office, as King as well as Prophet and Priest—1 Cor. xv. 24–28.

Q. In which of these characters is it spoken of in the Old Testament Prophecies?

A. As the Kingdom of Christ or the Messiah, because the result of Redemption.

Q. Under what Titles do they assign this Kingdom to Him?

A. As "*The Son of God*"—Ps. ii. 6–8: "*The Son of Man*"—Ps. viii. 4–6; Daniel, vii. 13, 14:—and "*The Son of David*"—Ps. lxxii. all; cxxxii. 11; Isa. xi. 1–9; Jer. xxiii. 5, 6; Zech. ix. 9, 10; &c.

Q. How is it designated for the most part in the New Testament?

A. In St. Matthew's Gospel it is uniformly styled "*The Kingdom of Heaven;*"* but by the other Evangelists (and generally in the Apostles' writings), "*The Kingdom of God.*"

Q. At what time was it foretold that this Kingdom should come?

A. At the coming of Christ—Gen. xlix. 10; Isa. ix. 6, 7; Zech. ix. 9, 10; and Daniel, vii. as before.

Q. Did it come at the First Advent?

A. It was announced as "*at hand*" as a ground for the call to *repentance* by our Lord's forerunner (St. Matt. iv. 2); by our Lord Himself on His first

* That Gospel being written for the Jews, who were wont so to style it.

Digitized by Google

appearing (iv. 17); and by the disciples whom He sent forth (x. 7; compare St. Luke, x. 9). But, owing to the refusal to obey that call, and the rejection of Christ as King by the world, the predicted kingdom did not at that time come.

Q. Where does our Lord state that "the Kingdom of God" would not then appear, as expected?

A. He expressly stated it at the close of His ministry in the parable of the Servants left to "occupy" during their Lord's absence—St. Luke, xix. 12, &c.; spoken (we are told ver. 11) "because He was nigh to Jerusalem, and because they thought that the Kingdom of God should immediately appear."

Q. How did He further prepare His disciples for this postponement?

A. Generally in teaching them that the calling of all His disciples was, not yet to reign, but to "suffer with Him," and "take up the cross and follow Him:" and more particularly, on His departure, in apprising them that "in the world they should have tribulation," and should be "persecuted and hated of all men for His name's sake"—St. John, xvi. 1–4; and 33; &c. Compare Acts, i. 6–8.

Q. When then shall the Kingdom come for which we here pray?

A. At the "return" of the Lord, as stated in the same parable just referred to; or the Second Coming in power and glory of the Son of Man:—see again Daniel, vii. 13, 14, with Rev. xi. 15–18.

Q. By what means do these Prophecies state that the Kingdom of God will then be established?

A. In the first instance by the power of Christ exercised *in judgment* on His enemies and the Anti-

Digitized by Google

Christian, by whom His Kingdom has been opposed. See again Ps. ii. 8, 9, with Rev. xix. 15, 16, and context; Ps. cx. all; St. Matt. xiii. 41–43 (with 38); 2 Thess. ii. 7, 8; &c.

Q. But is not Christ now King, and are not all Christians His professed servants and subjects?

A. Yes: He is now King in Heaven, seated as Son of God on "the throne of the Father," pending His coming in power and the establishment of His Kingdom on earth:—Rev. iii. 21, with ii. 25–27; Heb. ii. 8, 9. And He reigns moreover by His Spirit and Word in His Church and in the hearts of all true Christians who acknowledge His Title and Sovereignty by faith; who are thus His subjects, and witness to His Kingdom in opposition to those who, whether avowedly or practically, refuse to have Him to reign over them.

Q. Mention some passages which speak of the Kingdom of God as come in this spiritual sense.

A. St. Luke, xvii. 20, 21; St. John, xviii. 27; Rom. xiv. 17; 1 Cor. iv. 20.

Q. Why then may not the founding of the Church be regarded properly as the coming of the Kingdom foretold by the Prophets, and here prayed for?

A. Because that kingdom is *universal*—to embrace all nations: and the Church (as the word denotes*) is an *Election* from the nations of the world, and so to continue till His coming—Acts, xv. 14.

Q. How does our Church in its services attest this hope of the Kingdom of God as yet to come,

* εκκλησία, from εκ, *out of*, and καλεω, *to call*.

Digitized by Google

and this position and calling of the Christian Church meanwhile?

A. By the continued repetition of the call "Repent ye, for the Kingdom of Heaven is at hand" (*Sentences prefixed to Morning and Evening Prayer*):—

By the continued and frequent use of these Petitions of the Lord's Prayer:—

By the confession of Christ's Kingdom in connexion with His coming, in the Creed (*See on the Creed*, Art. II. § 7):—

By the testimony to the Christian's calling individually in the Baptismal Service,—'*to fight under Christ's banner . . . against sin, the world, and the Devil*, and to continue His faithful *soldier* and servant to his life's end:' and to that of the Church collectively, in the Communion Service, as '*militant here in earth*:'—And,

By the Prayer in the Burial Service that 'God would *shortly accomplish the number of His Elect, and hasten His kingdom*.'

Q. What is further intended by the additional Petition—"*Thy will be done in Earth as it is in Heaven*"?

A. It serves to explain the preceding by stating what the Kingdom prayed for will be in effect when come.

Q. By whom and how is the will of God done "in Heaven"?

A. By the holy Angels, who do it *perfectly* and *constantly*—Ps. ciii. 20; civ. 4. Compare Rev. v. 11; &c.

Digitized by Google

Q. Where do the Scriptures state that it shall be so done on Earth?

A. This Prayer is a promise that it shall be so: in addition to which it is foretold in numerous Prophecies, which say—that "the earth shall be filled with the knowledge of the Lord as the waters cover the sea" (Isa. xi. 9):—that "all shall know the Lord from the least to the greatest" (Jer. xxxi. 34):—"that the dominion of Christ shall be from sea to sea" and "to the ends of the earth;" and that "all peoples, nations, and languages shall serve Him" (Ps. lxxii. 8; Dan. vii. 27):—that "all things shall be subjected to Him," and "all enemies be put under His feet" (Heb. ii. 8; 1 Cor. xv. 25–27):—that His coming will be "the restitution of all things" (Acts, iii. 21):—that He will "destroy the works of the Devil" (1 John, iii. 8):—and finally, that "the tabernacle of God will be with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God" (Rev. xxi. 3; with ver. 2).

Q. With what disposition should we then offer these Petitions?

A. With an earnest desire for the establishment of the Kingdom of Christ; and, in order to it, of His Coming (Isa. xxv. 9; St. Luke, xii. 35, 36; 1 Cor. i. 6, 7; Titus, ii. 11–14; Rev. xxii. 20):—

And with a sincere desire, also, that our will may be now and evermore subjected to the will of God (Matt. vii. 21), as well as earnest efforts on our part to cause it to be done by others—St. Matt. v. 19.

Digitized by Google

SECTION V.

ON PRAYER—*continued.*

THE LORD'S PRAYER—II. THE PETITIONS.

4. '*Give us this day our daily bread.*'

Q. What difference is observable between the three preceding Petitions of this Prayer and the three that follow?

A. The three first refer to *the glory of God*, and the three following to *our own necessities.*

Q. What precept of our Lord's is illustrated by this order, and especially by this Petition as following those next preceding it?

A. That in His Sermon on the Mount (St. Matt. vi. 33)—"Seek ye *first* the kingdom of God and His righteousness, and all these things shall be added unto you" (i. e. food and raiment, &c.: see the context).

Q. How did our Lord Himself exemplify this principle?

A. In saying (as in St. John, iv. 34), when hungering and pressed to eat—"My meat is to do the will of Him that sent Me, and to finish His work." Compare also ch. xii. 27, 28; and St. Matt. iv. 2–4.

1. Q. What is the meaning of "Bread" in this Petition?

A. It includes everything necessary to the support of life, according to a frequent use of the word to denote provision in general—Gen. iii. 19; Ps. cv. 16; &c.

Digitized by Google

Q. In what sense is the word "daily" to be taken as superadded to "this day"?

A. The literal meaning of this word is "*for subsistence:*"* and the Petition is thus,—"Give us for the day bread for our subsistence."

Q. On what grounds are we encouraged to seek this from God?

A. All mankind have a warrant to seek support from God in the consideration of His universal bounty and His providential care of all His creatures—Ps. cxlv. 15, 16; Acts, xiv. 15–17; &c.

Q Is this the ground on which we are instructed to offer this Petition?

A. No: as in this Prayer we address God as "our Father," so we are specially encouraged to ask this Petition as His children; as our Lord teaches in immediate connexion with this Prayer—St. Matt. vi. 26 and 32; and vii. 9–11.

Q. What additional Promises of such care on the part of our Heavenly Father have we in Scripture?

A. Ps. xxxiv. 10; and xxxvii. 3; Rom. viii. 32; Phil. iv. 6, 7; and 19; 1 Tim. iv. 8; Heb. xiii. 5; 1 Pet. v. 7; &c. &c.

2. Q. Why are we taught to ask for bread for each day?

A. To remind us of our dependence on God from day to day for life and its support. (See the Parable St. Luke, xii. 16–21).

Q. Why is our Prayer limited to this support?

* ἐπιουσίον, as though, ἐπὶ τῇ οὐσία. So Chrysostom and Theophylact, &c., in Parkhurst's Lexicon, by Rose.

Digitized by Google

A. To teach us that, though God may *give* more, we should not *desire* more—1 Tim. vi. 6–8.

Q. Why may we not desire more?

A. Because of the temptation connected with riches; being a principal means employed by "the god of this world" to divide our affections with God, and take our thoughts off our heavenly inheritance—same ch. ver. 9, 10; St. Matt. vi. 19–24; and xiii. 22; &c.

Q. What examples of this moderation are held out to us in Scripture for our imitation?

A. The examples of Abraham and the Patriarchs, who walked by faith, and lived "as strangers and sojourners on earth"—Heb. xi. 8–10; and 13–16.

Q. Does the promise of "daily bread" render unnecessary our exertion to obtain it by industrious labour?

A. No: for labour is a law of man's being (Gen. iii. 19); and God's way of answering this Prayer is ordinarily by a blessing on our industry.

Q. What precepts are there enjoining this?

A. 1 Thess. iv. 11, 12; 2 Thes. iii. 10–12.

Q. How did the Apostles set an example in this respect?

A. By working with their hands for their support—2 Thess. same ch., ver. 7, 8; Acts, xx. 33, 34.

3. Q. Why do we say, "Give *us*"?

A. As we invoke God as "*Our* Father," so here we say, "Give *us*," including all who stand in the same relation to God with us; to teach us to sympathize with all our fellow-Christians, and to make their need our own.

Digitized by Google

Q. What example have we in Scripture of this Christian sympathy?

A. The example of the first Christian Church—Acts, iv. 34, 35; 2 Cor. viii. 1–4.

SECTION VI.

ON PRAYER—*continued.*

THE LORD'S PRAYER—II. THE PETITIONS.

§ 5. "*And forgive us our trespasses, as we forgive them that trespass against us.*'

Q. How is this Petition worded in the Prayer, as given in the Gospels?

A. In St. Matthew it is—"Forgive us our debts, as we forgive our debtors:" in St. Luke—"Forgive us our sins, as we also forgive those that are indebted to us."

NOTE.—The reason of this various reading is, that the Lord's Prayer, as well as the Psalms and other portions of Scripture, in the Prayer Book, are given as in the former translation of the Bible, before the last revision.

Q. Why is "sin" fitly likened to "a debt"?

A. Because it is a coming short of the obedience due by all His creatures to God, and of the service by which they should glorify Him—Rom. iii. 23.

Q. What difference is observable between the ground on which we here ask for forgiveness and that on which it is preached to mankind at large in the Gospel?

Digitized by Google

A. That, as preached to man generally, it is *free;* while here it is *conditional.*

Q. What is the cause of this difference?

A. That in the Gospel forgiveness is preached to men as sinners, in their natural and unregenerate state, with a view to their reconciliation to God: but here, is asked by the regenerate and Christian for sins committed in a state of grace.

Q. Instance some statements of the former.

A. Isa. lv. 1–3; Rom. v. 18; vi. 23; Ephes. ii. 8, 9; Titus, iii. 4–7.

Q. Why is this forgiveness necessarily free?

A. Because in his natural state man is incapable of performing conditions of forgiveness: as our Lord teaches in St. Luke, vii. 41, 42; and St. Paul, Rom. iii. 19, 20; and 23, 24; viii. 7, 8.

Q. Where does our Church teach this?

A. In the Eleventh and Thirteenth Articles:—witnessed also by the admission of Infants to the 'Baptism for the remission of sins.'

2. Q. Why is the Christian's forgiveness made conditional on this in particular—the forgiveness of others?

A. Because thereby they show their sense of the mercy shown to themselves—Eph. iv. 31, 32; Col. iii. 12, 13.

Q. Where has our Lord illustrated the Divine forgiveness in both these aspects,—as regards man natural and the Christian?

A. In His parable of the Unforgiving Servant —St. Matt. xviii. 21, &c., who was first forgiven freely his great debt to his Lord, but afterwards was

Digitized by Google

made accountable for it on his not forgiving the small debt to him of his fellow-servant.

Q. For what additional reason is this made a condition of the Christian's forgiveness?

A. For the maintaining in the Church or Family of God the love of Christian brethren, by which especially the children of God should be distinguished, and the disciples of Christ known according to His new command to them—St. John, xiii. 34, 35; 1 John, iv. 7–12; v. 1.

Q. Is it forgiveness of the trespasses against us of our Christian brethren only that is here enjoined?

A. No: of all without exception, even our enemies, by love to whom the children of God are especially likened to their heavenly Father—Matt. v. 44, 45.

Q. Is our forgiving others a meritorious condition, which discharges our own debt to God?

A. No: it is impossible for us by anything we do to discharge our debt to God: for even if we could do all that is commanded us, we should still be "unprofitable servants," having no claim on the ground of merit—St. Luke, xvii. 10.

Q. On what ground, then, do we ask this forgiveness?

A. On the only ground on which the remission of sins is promised to any—for the merit's sake of the Saviour Christ, and through the grace of God in Him, originally *bestowed* on us freely, and afterwards *continued* on this condition. Compare St. John, xv. 10, 11.

Q. Why then is not this Petition offered expressly in His name?

Digitized by Google

A. Because (as already stated), our reconciliation to God through Him is implied in the Invocation of this Prayer when we address God as "Our Father."

Q. Can we perform this condition of ourselves?

A. No; of ourselves we cannot do anything that is good: but the Spirit of God in the regenerate, by which they are made children of God, is in them grace and power to do that which is impossible to human nature—Gal. v. 22, 23.

SECTION VII.

ON PRAYER—*continued.*

THE LORD'S PRAYER—II. THE PETITIONS.

6 and 7. '*And lead us not into temptation; but deliver us from evil.*'

Q. What is the connexion between these Petitions and the last?

A. In that Petition we pray for remission from the *desert* of sin; in these we pray for deliverance from its *dominion.*

Q. Why is such a Prayer necessary for the regenerate?

A. Because of the continued existence in them of the Adamic nature, or "the flesh," which is contrary to and resists the Spirit—St. John, iii. 6; Gal. v. 16, 17.

Digitized by Google

Q. Where does our Church teach this truth?

A. In the Ninth Article, 'On Original Sin.' (See Part III. Sect. III.)

1. Q. What is the meaning of the word "*Temptation*"?

A. Its primary meaning is "*trial*"; in which sense God is said to "tempt" His servants, or "*put to the proof*" their faith and obedience—Gen. xxii. 1 and 12, with Heb. xi. 17: (Compare Deut. viii. 2, 16; Job, xxiii. 10.) But it also denotes the being actually *seduced* by sin, in which case Satan is the Tempter working on our evil passions and propensities—St. James, i. 13–15.

Q. Why do we say, "*Lead us not into* temptation," instead of "*Deliver us from* temptation"?

A. To teach us to mistrust ourselves in the consciousness of our internal proneness to evil, which should render us fearful, not only of its seductions, but of all *trial*.

Q. What exhortation of our Lord's agrees with this Petition?

A. "Watch and pray, that ye *enter not into* temptation"—St. Matt. xxvi. 41.

Q. To whom then does the blessing belong pronounced by St. James, i. 12—"Blessed is he that endureth temptation"?

A. To those who successfully resist temptation when not of their own seeking; or endure trials which God sees to be needful for them. See the remainder of that verse: and 1 Pet. i. 6, 7; Heb. xii. 3–7; Rev. ii. 10, 11. Compare Job, i. 22; and ii. 3.

Digitized by Google

Q. What Promises are there under such temptation?

A. 1 Cor. x. 13; 2 Cor. xii. 9; 1 Pet. ii. 9; &c. Compare St. Luke, xxii. 31, 32; Heb. ii. 18; Jude, 24.

Q. What should we learn from the word "us" in this Petition?

A. To sympathize with the temptations and trials of our fellow-Christians, and make their *spiritual* wants our own, as well as their *temporal*, as taught by a former Petition.

2. Q. What is the "Evil" from which we here pray to be delivered?

A. Primarily "The Evil One,"*—the Devil, or Satan,—but also from all his works, or "Evil" generally.

Q. How does our Church give the sense of this Petition in agreement with this twofold meaning of the words?

A. 'We pray that it will please Him to save and defend us from all dangers ghostly (i. e. spiritual) and bodily; and that He will keep us *from all sin and wickedness*, and from *our ghostly enemy*' . . . . (*Summary of Lord's Prayer in Catechism*).

Q. Why is it peculiarly necessary to recognise "The Evil One," and not merely Evil in general, as the object of this Petition?

A. That we may realize the true cause of all evil, as well as the full extent of the danger to which we are exposed from the power of such an enemy,

* So the word here (τοῦ Πονηροῦ) is rendered, as used again by our Lord in this Gospel, ch. xiii. 19 and 38,—"The Wicked One:" and Ephes. vi. 16; 1 John, ii. 13, 14; iii. 12; and v. 18.

Digitized by Google

and our need of Divine strength to resist and overcome Him—Ephes. vi. 10–13; 1 Pet. v. 8.

Q. What may we contemplate as the complete and final answer to this Petition?

A. Our deliverance individually '*from everlasting death*' in the life to come (*Summary as above in conclusion*): and the deliverance of the whole Church of the redeemed from all the consequences of sin, when "God shall bruise Satan under their feet," and "the last enemy shall be destroyed."

SECTION VIII.

ON PRAYER—*continued.*

THE LORD'S PRAYER—III. THE DOXOLOGY.

'*For Thine is the kingdom, and the power, and the glory, for ever. Amen.*'

Q. What are the two principal parts of the worship of God, as indicated by this Prayer?

A. *Prayer* and *Praise:* the former comprised in the *Petitions*, and the latter in the concluding *Doxology.*

Q. Which is the higher act of worship?

A. Praise: first, because it is the worship of Heaven; and, secondly, because it shall continue when Prayer shall be no more necessary.

NOTE.—*Worship* indeed consists properly in Praise, according to the meaning of the word, which is the ascription of *Worth;* as *Lordship* denotes the right and prerogative of a *Lord; Heirship*, of an *Heir; Citizenship*, of a *Citizen*, &c.

Digitized by Google

1. Q. What are the grounds of the Praise which belongs to God?

A. They may be comprised in two: *What He is in Himself*, or His Perfections and Attributes: and *What He is to us*—the Gifts and Blessings we receive from Him.

Q. Mention some instances of Doxologies relating to the former.

A. 1 Chron. xxix. 11; 2 Kings, xix. 15; Isa. vi. 2, 3; Rom. xvi. 27; 1 Tim. i. 17; and vi. 15, 16; Rev. iv. 8–11; vii. 9–12. See also Ps. lxxii. 18, 19; cl. all; &c. &c.

Q. Instance some on the latter ground.

A. St. Luke, ii. 13, 14 (with 10, 11); Ephes. iii. 20, 21; Rev. i. 5, 6,—"Unto Him," &c.; and v. 13 (with 9). See also Ps. ciii. 1–5; cxvii. all; cxviii. 1–4; and on both grounds—Ps. cxlv. to cxlix.

Q. What passages inculcate the duty of Praise on this latter ground?

A. Col. i. 12, 13; 1 Thes. v. 18; Heb. xiii. 15. (Compare Ephes. i. 3; 1 Peter, i. 3.)

Q. Why, as stated by the Apostle in the last quoted precept (Heb. xiii. 15), must our Praise be offered through Christ?

A. Because it is only through Him, as our High Priest and Mediator, any offering of sinful man can be accepted, whether Prayer or Praise.

2. Q. To which class of Doxologies does this in the Lord's Prayer belong?

A. To the first—wherein we praise God for what He is in Himself or His glorious Attributes.

Q. Why is the Prayer sometimes found in the Liturgy with, and sometimes without it?

Digitized by Google

A. Because so found in Scripture: in St. Matthew with it, and in St. Luke without. It is generally used in the Liturgy in connexion with thanksgiving or praise; in other places omitted.

Q. Why is it introduced with the word "*For*"?

A. Because it enforces the Petitions preceding—as a plea with God to grant them, and the reason why we believe that they shall be answered.

Q. Show this in reference to the subject of the Petitions severally.

A. "For Thine is the Kingdom"—that, namely, for the coming of which we first prayed, and which we believe to be "Thine" (though not acknowledged by all), and therefore confidently wait for.

"And the Power"—to do all for us that we have asked, whether as GIVER of all good, or DELIVERER from all evil.

"And the Glory"—the Praise for all Thou mayst grant, and the End for which we ask all.

Which glorious prerogatives—"the Kingdom, the Power, and the Glory"—are Thine "for ever and ever," or "to ages of ages."

3. Q. What is the meaning of the word "*Amen*"?

A. Its primary meaning is "*Truth;*" as in Rev. iii. 14, where a Title of our Lord (compare also 2 Cor. i. 20); and His oft-repeated asseveration "Verily, verily, I say unto you" (lit. "Amen, Amen, I say unto you"). Whence it is used for *So it is* and *So be it:*—the former to express assent, as at the end of Doxologies and Thanksgivings (see Ps. lxxxix. 52; cvi. 48; 1 Cor. xiv. 16); and the latter at the end of Prayers (Deut. xxvii. 15 to end; Rev. xxii. 20.)

Digitized by Google

Q. In which of these senses is it appended to the Lord's Prayer?

A. We may understand it in both senses:—"*So be it*," in reference to the Petitions asked: and "*So it is*" as affirming the ascription of Praise in the Doxology.

Digitized by Google

Part Fifth.

The Sacraments.

SECTION I.

INTRODUCTORY.

Q. '*How many Sacraments hath Christ ordained in His Church?*

A. '*Two only, as generally necessary to salvation, that is to say, Baptism and the Supper of the Lord.*'

Q. To what two Ordinances of the Law do these two Sacraments of the Gospel correspond?

A. To Circumcision, and the Passover or Paschal Supper; which, as distinct from the other Ordinances enjoined to the people Israel, may be called their Sacraments.

Q. How are the Sacraments further shown to be properly 'two only' from their respective ends or the purposes of their Institution?

A. In Baptism we enter on the Christian Profession; in the Holy Communion we are perfected therein; corresponding also to the ends of the two Jewish Sacraments.

Q. What is meant by 'generally necessary to salvation'?

Digitized by Google

A. That they are the *ordinary* means or instruments whereby the blessings of the Salvation effected by the Redeemer are applied or communicated to us.

Q. How is this also exemplified by the Jewish Sacraments?

A. The uncircumcised person and he that should neglect to keep the Passover were to be cut off from the Lord's people: but it might please God to withhold the opportunity, by the death of a child before the eighth day, or before the age for observing the Passover; in which case they did not incur this guilt and condemnation. So they who *wilfully* neglect the Christian Sacraments—the unbaptized, or those who have not communicated where they had opportunity—are not to be accounted Christian. See as to Baptism St. Mark, xvi. 16. As to the Holy Communion, 1 Cor. x. 16, 17; and xi. 23–26.

Q. Do the Sacraments, when received, necessarily and of themselves confer grace?

A. No; their efficacy is conditional on their being (in the words of the Communion Service), '*duly received*;' i. e. on the requisite conditions being complied with (hereafter mentioned). So also Article xxv.—'In such only as worthily receive the same they have a wholesome effect or operation.'

Q. '*What meanest thou by this word Sacrament?*

A. '*I mean an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof.*'

Digitized by Google

Q. What additional definition is given in the Articles in explanation of this?

A. The Twenty-fifth Article says—"Sacraments ordained of Christ be not only badges or tokens of Christian men's profession, but rather they be certain sure witnesses, and effectual signs, of grace and God's good will towards us, by the which He doth work invisibly in us, and doth not only quicken, but also strengthen and confirm our Faith in Him."

NOTE.—The original word (Latin, *Sacramentum*) denoted *a pledge;* and also *an oath* or *vow* of allegiance or fidelity such as given by soldiers on enlisting. Whence it came to be used in the early Church for all sacred rites and ordinances 'binding the worshipper by a fresh bond of allegiance,' or having the promise of special grace or blessing: in which sense it would fitly apply to Confirmation, Ordination, &c. But the Church, here speaking of those 'necessary to Salvation' rightly decides that they are 'two only.'

Q. '*How many parts are there in a Sacrament?*

A. '*Two: the outward visible sign, and the inward spiritual grace.*'

Q. What constitutes the elements of a Sacrament 'a sign' and means of grace?

A. Their being instituted or ordained to that end by Christ, not any natural or intrinsic property or quality in them.

Q. Mention other instances of means efficacious solely owing to the Divine appointment.

A. The lifting up of the serpent in the wilderness for the cure of the Israelites. The cure of the leprosy, prescribed Lev. xiv., and the waters of Jordan in the case of Naaman—2 Kings, v. 14. The Pool of Siloam—St. John, ix. 7. The imparting of the Holy Ghost by the laying on of hands—Acts, viii. 17–20; &c. &c.

Digitized by Google

SECTION II.

THE SACRAMENTS—*continued.*

I. BAPTISM.

Q. '*What is the outward visible sign, or form, in Baptism?*

A. '*Water; wherein the person is baptized* "*In the name of the Father, and of the Son, and of the Holy Ghost.*"'

[On the *Institution* of Baptism, and "*the Name*" into which baptized, see Part I. Section II.]

Q. '*What is the inward and spiritual grace?*

A. '*A death unto sin and a new birth unto righteousness: for, being by nature born in sin and the children of wrath, we are hereby made the children of grace.*'

Q. How many are the blessings here signified?

A. Two:—First, the remission of sin or *justification*—the passing from under 'wrath' and condemnation into a state of 'grace'; and, secondly, *regeneration*, or 'a new birth unto righteousness.'

Q. What Scriptures connect remission of sins with Baptism?

A. Acts, ii. 38; xxii. 16; 1 Pet. iii. 21; &c. Compare 1 Cor. vi. 11; Heb. x. 22.

Q. What Scriptures connect with it the new birth or regeneration?

Digitized by Google

A. St. John, iii. 5; Rom. vi. 3, 4; Col. ii. 11–13; Titus, iii. 4–6.

Q. Are we to understand the new birth and new life in these and other Scriptures literally, or only as figurative of a moral change or reformation of life and conduct?

A. Literally; as the imparting of a new principle or element of heavenly life by communication of the Holy Spirit: as our Lord distinctly teaches, St. John, iii. 6 with 5, and i. 12, 13. (See this explained fully above, Part II. Sections I. and II., on the Baptismal Privileges.)

Q. How is it shown that this is also the Church's teaching?

A. It is stated repeatedly in the Office for Baptism, in the petitions for the baptized—viz.:

'Wash them and sanctify them *with The Holy Ghost.*'

'That He will grant them remission of sins, and *bestow upon them The Holy Ghost.*'

'Give *Thy Holy Spirit* to these persons, that they may be *born again.*'

'Grant that the old Adam in these persons may be so buried that the *new man* may be *raised up* in them.'

'Grant that all carnal affections may die in them, and that all things *belonging to the Spirit* may live and grow in them,' &c. &c.

NOTE.—These petitions are also offered in the case of Infants who are incapable of moral change, as of mind, dispositions, character, &c.

Q. What types of Baptism are there in Holy Scripture, illustrating the 'grace' of which it is thus the means?

Digitized by Google

A. 1. The Creative Spirit which "moved" (lit. "brooded") "on the face of the waters." Compare Gen. i. 2, with 2 Cor. v. 17.

2. The saving of Noah and his family in the ark—1 Peter, iii. 19–21. (Baptismal Service, First Prayer.)

3. The leading of the children of Israel safely through the Red Sea—1 Cor. x. 1, 2. (Same Prayer.)

4. Circumcision on *the Eighth Day*, typical of the New Creation, and identical with "the first day of the week," the day of Christ's Resurrection.

5. The Death, Burial, and Resurrection of Christ —Rom. vi. 3–13. (Baptismal Service, last Prayer.)

Q. What is the form or ceremony of baptizing prescribed by the Church?

A. Immersion in the Water, or Pouring of it upon the person. (See the Rubric immediately preceding the administration.)

Q. Which form is most agreeable to Scripture?

A. They both equally set forth the inward and spiritual grace of the Sacrament: Immersion, most literally, our burial and rising again with Christ—Rom. vi. as before: and Pouring, the communication of the Holy Spirit—Joel, ii. 23; Acts, ii. 33.

Q. '*What is required of persons to be baptized?*

A. '*Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe the promises of God made to them in that Sacrament.*'

Q. What is the meaning of the word 'Repentance'?

A. 'A change of mind,'* upon which follows a change of course or conduct, and forsaking of sin.

* Gr. μετανοια—μετανοεῖτε.

Digitized by Google

Q. Where has this been before stated and explained in the Catechism?

A. In the First and Third of the Baptismal Vows. (See Part III.)

Q. Where has 'Faith' been before mentioned as a requisite condition of Baptism?

A. As the Second of the Baptismal Vows. (Part III. Sect. 1.)

Q Why are 'the promises of God in this Sacrament' here additionally specified as necessary matter of faith?

A. Because the Sacraments deriving their efficacy solely from *the Divine appointment*, to disbelieve that appointment or deny their efficacy is to profane God's Ordinance, and therefore to forfeit the blessing.

Q. '*Why then are Infants baptized, when by reason of their tender age they cannot perform them*' (i. e. *these conditions*).

A. '*Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform.*'

[On the Baptismal '*Sureties*,' see Part I. Sect. 1; and on the *Obligation* to do as promised by them, Part IV., last Section.]

Q. What are the arguments that may be adduced in favour of baptizing Infants?

A. 1. As Baptism is admitted to be substituted for Circumcision, it follows that Infants are admissible to the one Ordinance as to the other.

2. We read accordingly in Scripture of the Baptism of whole households: "She was baptized and

Digitized by Google

her *household*"—Acts, xvi. 15: "he and *all his*," ver. 33. See also 1 Cor. i. 16.

3. The Apostle rules, that should one of two parents, originally heathen, be converted, "the children are holy" (1 Cor. vii. 14); i. e. admissible to Baptism, for no unbaptized person could be called "holy" according to Scripture.

4. The direction as to the education of children —"Bring them up in *the nurture* and admonition of the Lord" (Ephes. vi. 4)—proves the same; for children out of the pale of the Church (i. e. unbaptized) could not be "nurtured" as the Lord's and for Him.

5. The silence of Scripture as to a contrary practice is a convincing proof in itself; for, were they excluded, the Jewish converts would have reasonably objected that the New Covenant was inferior in privilege to the Old, under which their Infants were included; (Compare Exod. x. 8–11; 2 Chron. xx. 13): but no such objection was made.

6. The objection ordinarily made is founded on a mistaken view of Regeneration, as though it denoted a moral change of which Infants are incapable. But in its true acceptation, as a new birth to *spiritual life*, they are as capable of receiving it as the *natural life* which they have already received.

7. And last—there is more reason to assume their regeneration than that of an adult; for they can offer no hindrance to the grace of God, whereas adults may be baptized on a false and hypocritical profession.

NOTE.—To the above may be added, that all the ancient writers without exception refer the origin of Infant Baptism to the Apostolic age. See the Authorities in the Bishop of Tasmania's Lectures on the Catechism (Lect. LI.); or Bishop Nicholson's Exposition, *in loco*.

Digitized by Google

Q. What Truth of Scripture respecting the Salvation of the Gospel does Infant Baptism peculiarly attest and confirm?

A. That it is "*free*" or "*of grace;*" inasmuch as not only Remission of sin, but the higher privilege of Regeneration, is conferred upon Infants who have no pretension to merit or desert, and who are therein made 'Members of Christ, Children of God, and Inheritors of the Kingdom of Heaven.'

SECTION III.

THE SACRAMENTS—*concluded.*

II. THE LORD'S SUPPER.

Q. '*Why was the Sacrament of the Lord's Supper ordained?*

A. '*For the continual remembrance of the Sacrifice of the death of Christ, and of the benefits which we receive thereby.*'

Q. What previous ordinance had afforded a Type of it?

A. The Passover.

Q. How is it shown from Scripture that it was substituted for the Paschal Supper?

A. It was instituted at the last Passover, and to serve thenceforth the same purpose as it heretofore; as conveyed by our Lord's words—"This do in remembrance of me," literally, "This do for a MEMORIAL

Digitized by Google

of ME"—the same word applied to the Passover at its first institution (Exod. xii. 14; with St. Luke, xxii. 19; and 1 Cor. xi. 24). St. Paul also says that the "Passover" is fulfilled in "Christ" and the Christian "Feast"—1 Cor. v. 6.

Q. Is the Lord's Supper properly a Sacrifice?

A. No: except as an offering 'of praise and thanksgiving,' and of ourselves to God as 'living Sacrifices,'—to which offerings, accordingly, alone, this term is applied in the Office for the Holy Communion.

Q. How is this illustrated by the Type?

A. The first Passover was a propiatory Sacrifice, by which the redemption of Israel was actually effected, and of which the antitype is 'the Sacrifice of the death of Christ' for our redemption. But all the subsequent observances of it were as a "*Memorial*" or *Commemoration* of that first; and of *these* the Lord's Supper is the antitype and substitute, as designed 'for the continual *remembrance* of His death.'

Q. What is the consequence of holding that there is in this Sacrament a propitiatory Sacrifice?

A. That thereby is denied the efficacy and sufficiency of the Sacrifice of Christ; the proof of which is its being "*one* offering," and only '*once* offered:' as the Apostle has fully shown in Heb. x. 1–14. Compare also ch. vii. 27; and ix. 26–28.

Q. What words in the Communion Office assert this truth?

A. 'Who made there (upon the cross), by His *one* oblation of Himself *once offered*, a *full*, *perfect*, and *sufficient* Sacrifice, oblation, and satisfaction, for the sins of the whole world' (*Prayer of Consecration*).

Digitized by Google

Q. '*What is the outward part or sign of the Lord's Supper?*

A. '*Bread and wine, which the Lord hath commanded to be received.*'

Q. Had bread and wine been previously consecrated to religious uses?

A. Yes: besides their being used as accompaniments of the Paschal Supper, they were offered with the daily Morning and Evening Sacrifices—Exod. xxix. 38. Compare Gen. xiv. 18.

Q. How are they consecrated to be the sign or symbol of this Sacrament?

A. By *breaking* the bread in token of Christ's body broken for us, repeating the words of institution; the wine, already poured into the cup, symbolizing his blood *shed:* in which acts, therefore, consist the MEMORIAL made of His Sacrifice in this ordinance.

Q. '*What is the inward part or thing signified?*

A. '*The Body and Blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.*'

Q. Does the Church here intend that the Bread and Wine are changed into 'the Body and Blood of Christ,' or 'transubstantiated'?

A. No: the contrary is expressly stated in the Declaration, at the end of the Communion Service, in explanation of the Communicants kneeling:—

"It is hereby declared, That thereby no adoration is intended, or ought to be done, either unto the Sacramental Bread or Wine there bodily received, or unto any Corporal Presence of Christ's natural

Digitized by Google

Flesh and Blood. For the Sacramental Bread and Wine remain still in their very natural substances, and therefore may not be adored; (for that were Idolatry, to be abhorred of all faithful Christians); and the natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the truth of Christ's natural Body to be at one time in more places than one."

Q. How is such a change disproved by the analogy of the other Sacrament?

A. In that, though the water of Baptism is the sign of a like spiritual grace and equally great mystery,—the *communication* of the life *nourished* by the Lord's Supper,—it is not, nor has ever been held to be, changed or transubstantiated.

Q. What, then, is meant by the words, 'verily and indeed taken and received by the faithful'?

A. That there is a participation by such in all the benefits which, by His taking our nature, and especially by His Sacrifice of Himself for us in it, the Son of God has merited and obtained: as He Himself explains His own words, "My flesh is meat indeed, and My blood is drink indeed,"—adding, "The words that I speak unto you, they are *Spirit*, and they are *Life*," i. e., "It is of *Spiritual Life* I speak"—(St. John, vi. 63, with 53–6).

Q. 'What are the benefits whereof we are partakers thereby?

A. 'The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the Bread and Wine.'

Q. Is it as a Memorial only, and in a natural way, reviving our faith and love, that it is thus beneficial?

A. No: but over and above this, by a superna-

Digitized by Google

tural communication of strength in the Spirit, similar to the effect of bread and wine on the natural life.

Q. Why is this Sacrament often received, and Baptism but once?

A. For the same reason: because it is, as it were, the food of the life to which in Baptism we are born anew.

Q. By what other name is it designated in reference to this its inward grace?

A. "THE COMMUNION," as maintaining that union with Christ whereby 'we dwell in Him and He in us,' and are 'very members incorporate of His mystical Body' (Prayer of Consecration, and concluding Prayer of Office): which is symbolized by the second act of the Ordinance—the *partaking* of the Elements, after the *memorial* has been made with them—(1 Cor. x. 16).

Q. Is it not a "Communion" in another sense?

A. Yes: as setting forth also and maintaining the union of the members of Christ with each other, in that same mystical body, 'which' (as the Prayer first quoted adds) 'is the blessed company of all faithful people'—(1 Cor. x. 17).

Q. In addition to these, its retrospective and present aspects—as *a Memorial* and *Communion*—has it any other reference?

A. It has also a prospective reference to the Lord's Second Advent, when this Memorial of Him will be superseded by His Presence; the hope of which event it is therefore specially intended to cherish; as stated by the Apostle, 1 Cor. xi. 26. (Compare St. Luke, xxii. 18.)

Digitized by Google

Q. When did the Primitive Church observe the Lord's Supper?

A. Always on "the first day of the week," the commemoration of our Lord's Resurrection being the principal purpose for which the Church assembled on that day. (See Acts, xx. 7, 11; confirmed by the History of the early Church.)

Q. Why is this day more suitable than the day of Christ's death therein commemorated?

A. Because the Life which we have in Christ, and which it is the principal end of this Ordinance to strengthen, is ever stated in Scripture to be the power of His Resurrection. See Coloss. ii. 12, 13; Ephes. ii. 1 (with i. 18–20); and 4–6; &c.

Q. When does the Church now celebrate it?

A. The Church still witnesses to the primitive custom in appointing that the Communion Service shall be proceeded with every Lord's Day as far as the collection of the people's 'offerings' (as enjoined 1 Cor. xvi. 1, 2), and the 'presenting' of the same to God with Prayer for 'The whole state of Christ's Church' (both which are acts of Communion); where it ends if there be not 'a convenient number to communicate:' (See four first Rubrics at end of Office). But the intention evidently is, that the Holy Communion should be administered every Sunday: besides which, the Communion Service is appointed for all Festivals, under the same regulations.

Q. 'What is required of them who come to the Lord's Supper?

A. 'To examine themselves, whether they repent

Digitized by Google

them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His death; and be in charity with all men.'

[On these requisites see at length the Exhortations in the Communion Office.]

Q. What is it then to receive this Sacrament "unworthily"?

A. To receive unworthily is to receive it:—

1. Irreverently and profanely, without due regard to the sacredness of so holy an Ordinance: or—

2. While living in actual sin: or—

3. 'Trusting in our own righteousness,' or in any thing but 'God's mercy through Christ' for acceptance with Him: or—

4. In mere form, without any sense of that mercy or feeling of thankfulness for it: or—

5. While entertaining feelings of anger or ill-will towards any, especially our Christian brethren; or doing them any wrong.

Q. When the Apostle says (as in 1 Cor. xi. 29), "he that eateth and drinketh unworthily eateth and drinketh damnation to himself,"—is it intended that communicating unworthily is a sin never to be forgiven, even if repented of?

A. No: the margin in that place for "damnation" translates "judgment," which the Apostle explains in the next verse of certain temporal judgments then commonly inflicted on such (ver. 30); adding moreover, "But when we are *judged*" (so visited), "we are *chastened of the Lord*, that we should not be condemned with the world"—(ver. 32).

Digitized by Google

And so our Church explains the words, "we eat and drink our own damnation," by, "we kindle God's wrath against us; we provoke Him to plague us with divers diseases, and sundry kinds of death."

Q. Is the habitual neglect of this Sacrament less dangerous than the unworthy receiving of it?

A. No; since in the one case, as well as the other, the ordinance is despised, and the benefits of an essential means of grace forfeited and lost.

Q. How is the danger of neglecting it exemplified by its Type, the Passover?

A. By the law which enacted that, if any did not keep the Passover, he should be "cut off from the Lord's people," even though circumcised—(Exod. xii. 15; Num. ix. 10, 13); signifying that those who do not observe the Christian Passover excommunicate themselves, or cut themselves off from the Communion of Christ's Church, and so make void their Baptism, and forfeit its privileges.

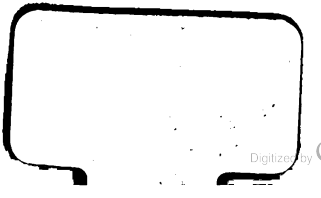
THE END.

Digitized by Google

Digitized by Google

Digitized by Google

Digitized by Google


Digitized by Google